

In the Beginning

by H. Moose



*an astounding new translation-explanation
of the Bible,
revealing unsuspected levels of meaning*



Millions think they know the Bible because they have read it. Translated into almost every language and dialect, reprinted in countless editions, the Bible has been the world's "best seller" ever since Gutenberg invented movable type.

Yet — exactly what has the world read and learned? *A straight translation of the surface meaning* — no more. And this has been accepted as the revealed Divine Word! Along came science with new theories and hypotheses, new evidence that seemed to disprove and discredit the Bible — and no one any longer knows *what* to believe.

Now, for the first time in history, comes a book with long-needed answers. Discarding every existing translation, be it English, Latin or Greek, the author of *In the Beginning* went back to the original Hebrew itself, the very language of Sinai. And therein he found the key to this ancient storehouse of wisdom and knowledge.

AN UNWRITTEN CODE

Unknown to the world at large, the Hebrew Bible is no simple text for quick or superficial reading. Written without vowels or punctuation, the original Hebrew Bible was studied by ancient scholars with a triple sign-code, a triple system of punctuation contained in thirteen special rules of interpretation and thirty-two specific means of comparing, deducing and establishing the true meaning of the original text. In the tradition of the scholars, Moses taught his disciples these rules and ways of study. They remained a sacred trust — never committed to writing, but handed down orally from one generation of scholars to the next.

Through years of study, the author of *In the Beginning* has used this "key" to decipher the original text of the Bible and unlock its lost wealth of meaning. The result is an entirely new translation and

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explanation in clear English — and it is breathtaking. Apart from anything else, it can end all Bible criticism!

In the Beginning is a book you will pick up to read again and again. Paragraph by paragraph, page by page, it is a mind-expanding experience. From its pages you will garner a deep, personal understanding of the meaning of creation and life, as you have never before understood them.

By focusing on the first eleven chapters of Genesis, the author has produced a book on science, philosophy, history, morals, life as it should be and as it should not be, as it will be — and as it is!

THE COMPLETE STORY OF MANKIND

So cogent and remarkable are the results of the triple-sign code, that its absolute validity and correctness are proven over and over again. *In the Beginning* reveals in the Bible's words the complete history of individual man, of nations, and of all mankind — from the beginning to our own day. It finds a full account in the Bible of the creation of the world and of man, a full account of the workings of nature, the earth, the heavens, and all about human conduct — good and bad.

In the Bible's words lie science's postulates of creation — from the Nebular Hypothesis to the development of vermin. In it you will read of:

the philosophy of religion
love and marriage
the soul of men and animals
mythology / art and inventions
civilization and empires
fallen man and fallen empires
earthly paradise and hell
natural catastrophe
birds and plants / labor and rest
life and afterlife
morality and immorality
birth and birth control
the human future
ship-building
dictatorship and revolution
world destruction
prosperity and depression
animal life and marine life
climates and seasons / dietary law
and far, far more. You will find the essence of every philosophy from the existence of God to the psychology of sexual love.

IN THE BEGINNING

by

H. MOOSE

NEW YORK, N. Y.

1966

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44 Whitehall St. New York

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Printed in U. S. A.

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P R E F A C E

THE FRUITS OF RESEARCH

From the first appearance of the Bible to the present a constant stream of criticism has been directed against it. The earlier attacks were made upon its moral teachings, but these, for obvious reasons, failed to discredit the Bible. With the advent of the modern era of scientific research, however, the opponents of the Bible found what was apparently an irrefutable means for showing the Bible to be fallible. Its cosmogony, cosmology, history, geography, biology, anthropology, and natural history seemed to be crude, primitive, self-contradictory, and opposed to the laws of observed phenomena. The account of the creation of the world and of man, in particular, seemed to make no sense whatsoever. Its defenders were forced to seek for allegorical interpretations to reconcile the discoveries of science with the absurdities of "religion"; for to them the Bible is simply a religious book; they do not even claim that it is also scientific, which it really is.

The critics, however, were able to show up these attempts easily. They said: "Look at this book. You say that God inspired it. We, however, are able to show that it is full of errors. Is it conceivable that God could have inspired a book which contains so much crudity?" From denying the divine inspiration of the Bible on the ground that it was clearly wrong as far as scientific matters were concerned, it was a short step to denying the inspiration of its moral teachings. Thus the attack upon its teachings was at last successful, and more and more did the world scoff at or ignore as insignificant the spiritual lessons it taught. Its defenders were helpless, and wherever they turned, their opponents pointed out inconsistencies, irrelevancies, passages that made no sense, contradictions, even immoralities.

This volume, being a purely scientific treatise on the Bible, and not being concerned in any way with the religious side (taking the word "religious" to mean supernatural, outside the realm of reality), offers a clear reply to what the critics of the Bible say. It offers a research study in the original Hebrew text of the Bible, including the first eleven chapters of Genesis, *fully* and *scientifically* translated, which shows that the Bible could under no circumstances be properly rendered into and understood from a literal translation, such as all known versions are; that no matter how correct the translation may be so far as literal meaning is concerned, there is an enormous gulf between the original and the translation in which the true meaning is irretrievably lost; and that because of this fact there is no correct translation of the Bible in existence. Hence, all Bible criticism is based upon a work that is *not* the true Bible.

As the Bible in general differs greatly from the common translation, so does the Biblical account of the creation as found in its ancient original; and the true account proves that the Bible has yet to be made known to the world. The translated Bible is, thus, not the real Bible at all. It is now for the first time in the 3,200 years since the Bible was first disclosed to the non-Hebrew

world, that an attempt is being made to give the real text of the Book in a truly correct translation. Everything known up to now, from or about the Bible, good or bad, ranges from mistaken conceptions to gross libel. The great edifice of Godly wisdom and knowledge was first totally disfigured through distorting mirrors of faulty translations, and as such, as a completely distorted picture of the great spiritual edifice, the Bible is allegedly praised or criticized, but really abused in either case, since the criticisms are baseless and the defense totally uncalled for.

Those who have a knowledge of old Hebrew and its Biblical literature will have to admit that this new translation is absolutely correct and true to the original: indeed, they will have to bear witness that it is the *first* real translation that has ever been made; while those who are without proper access to the original text—for whose benefit this book is written—and who know the Bible only in a translated version, believing that this IS the Bible and there is no other, will find that this volume will give them a taste of the real Bible for the first time. Whether or not they are astonished at the almost unbelievable injustice that the common faulty translations have committed against the world and the Bible, they will have to admit that the Bible is something quite different from what it has usually been understood to be.

The fruits of research will thus convince the reader that two ideas about the Bible are amazing and disastrous misconceptions: first, that the Bible can be literally translated and fully understood from a literal translation; second, that there exists such a thing as a truthfully translated Bible. Hence, both those who criticize and those who defend the Bible do not and can not refer to the Bible, but to the translation, which is something else, different, having little to do with the real Bible.

ACCUSING AND DEFENDING THE WRONG DEFENDANT

It is evident that the attacks as well as the defenses against and for the Bible concern the wrong defendant. It is the translations only which have been under fire. The real Bible has not been criticized because it was not known to the world; and can not be criticized, since, as this volume will show, it is undeniable, hence infallible, if any truth undeniable is infallible!

The destructive criticisms are unjustified since they cannot be pinned on the original text. In fact the very name Bible-criticism is itself a libel on the Bible; as it has nothing to do with the Bible, but only with the translated versions, perversions more correctly. One can say that he does not choose to believe what the Bible says, but he cannot prove from the translated Bible that he *knows* what the Bible says and that he chooses so to disbelieve because of any error or incredibility in any of the Bible's sayings. It would be unjustified and libelous because of the fact that what he knows and finds to be faulty is not what the Bible says, but what the faulty translation gives. Not so obvious as the former, but equally unjustified and equally libelous is the defense of the Bible on the ground that since it has been inspired by God it is infallible. This praise is perhaps even worse than the criticism, for it denies, in effect, the omnipotence of God, and assumes that God could be responsible for the inspiration of a work open to human criticism. Any reasonable man will see the great injustice of saying: "The Bible is infallible *because God inspired it*", instead of, "The Bible is infallible *therefore God must have inspired it*"; the latter will readily be seen as the truth after one reads the real Bible.

The true Bible has thus been obscured, and its truth has been hidden under the heap of indiscriminate and indiscriminating abuse and praise. So deep was it buried that to establish its infallibility has been thought impossible. This,

too, is a misconception due to the unjustified belief that the translations are exactly the same as the original in word, in matter, in form, and also in spirit. Actually it is a case of mistaken identity, bringing to trial the wrong defendant.

THE "BIBLE" AND ITS TRANSLATIONS BOTH MISNOMERS

The primary cause of the conditions described above is the conception of the Bible as a book, which in truth and in fact it is *not*. We know that books are the product of human knowledge and imagination written or printed on paper, and bound between covers. So far as this goes the Bible too is a book, because we have no other word with which to describe an article in such a form; but since it is not the form that really matters, but the contents, we are, certainly, far from justified in calling the Bible a book, even the Book of Books.

Human knowledge, as collected in books, can always be and is always duplicated, often even bettered. There are thousands upon thousands of books of poetry, fiction, science, and history, most of which are as good as the others though always different to a certain extent; but there is not one single other Bible. Is it possible that a book written by a handful of ancients who, according to the critics, were semi-primitive and credulous, should not have been duplicated by now, 3,500 years later, and with all our supposedly higher knowledge and abilities? It is a fact that all the greatest writers of the world, past and present, set to work together, for the entire duration of their lifetimes, could not duplicate the Bible's profundity and originality, let alone its prophetic vision. Why would they not duplicate and even better it, if it were merely a book and the work of humans? More than that—can the critics point out any book which even approaches the Bible in the aforementioned qualities, *without basing its contents upon the Bible?*

Why did not some one or some group of men write a similar book in a new and different style, as wonderful as the Bible's; introducing other commandments and morals as good and as acceptable as those of the Bible; create new psalms, proverbs, or a book of Job, as profound as the Biblical books; give the world a new god as almighty as the God of the Bible, and having foretold to some nation or to the world at large the future, to come as true as the future the Bible foretells?

It is obvious that the half-civilized ancients who gave mankind the Bible completely covered the most sublime conceptions in all fields of knowledge, leaving nothing of value for the future thinkers and moralists to innovate; so that the latter could only try to prove their worth by finding fault with the Bible, though unable themselves even to approach it in any of its great qualities; and, most of the time, when at their best, merely chewing the cud of their Biblical feeding, though they criticize the source of their nourishment.

One of the many reasons why man's work cannot measure up to the exacting standard of the Bible is that human books are limited by local conditions, the extent of the author's knowledge, the action of time, and other such circumstances, while the Bible is in none of its parts so limited; it knows of no historical, geographical, or temporal conditions: it is absolute and unvarying, eternal and unchanging, unaffected by wordly conditions, and always powerful enough to bend the world to itself, instead of being bent to the world, since it forecasts exactly all that is or will be. It is this quality of its written matter which forces one to conclude that the Bible was inspired by God, for no human mind or group of minds could be so exactly omniscient. The real question about the Bible is, thus, not its infallibility, but its very origin. "Is

it a human book, or the work of God Himself?" is the question; for if it is merely a human work, why could it not even be duplicated, not to speak of improved?

With all that, it is not only the information, the knowledge, the science, or the prophecies which stamp the Bible as a work inspired by God, but also, and chiefly, its style of writing and its combinations of words and phrases. The latter is decidedly not human, and beyond any human author's possibility. It is just this part of the Bible, more than anything else, and first of all, which removes it from the class of books, and makes it something that is unique, in a class entirely by itself; and it is also just this part of the Bible which cannot be imitated, and therefore not rendered by a literal translation. The combination of letters in each Biblical word and of the words in each phrase of the original text, is exactly like any raw natural force—many-sided and changeable, expressing one or another aspect, according to slight changes in the combination, whatever it be. As water is changed into other aspects according to whether it is in the salt ocean, sweet freshet, frozen ice, steam, or other places and stages, so do the Biblical words and phrases change and vary according to the different combinations and the context to which they belong.

The fact is that the Jews themselves never have spoken of reading the Bible, but only of studying it. And truly so, because it was not written to be understood by mere perusal, and this is what makes it unique. The major part of its contents lies hidden in the various combinations of the words in each phrase, not in the single words themselves.

No other language could lend itself to such combinations creating such variety of meanings; no other language has words with such cosmic meanings; no writer could duplicate the Bible-style even in Hebrew, and this is why literal translation of the Bible is not to be thought of.

The existing translations of the Bible being literal, render it as a book, giving it a text which is more or less, mostly less, intelligible, and fallible, but in no way do they represent the true Bible. The latter's original text is, in the higher sense, because of its notable inimitability and infallibility, so far from resembling a book that it is a misnomer to call it book: while its literal translation, because of its great and grave fallibility, is so far from resembling the true Bible that it is a misnomer to call it Bible; if anything, the translated versions are libels on the Bible, and the latter is paying for their sins, through no fault of its own.

THE PROFIT AND LOSS OF THE TRANSLATIONS

The translators, having erred in looking upon the Bible as merely a book, were immediately incapacitated from translating the Bible so as to represent faithfully the original text. They took great care to make their versions beautiful in language, imitating as best they could the form of the original. In some cases they created classics of literature whose beauty enchants readers even to this day. This beauty, however, the translators achieved at the cost of the spiritual values of the Bible: the true reason for the Bible's coming to existence is hardly to be found in the translations, if they show any signs of it at all. (See section 695.)

Many languages have modelled their literary styles on these Bibles: they have enriched their funds of literary beauties immeasurably. But many of these beauties in their Bibles, when examined in the cold light of reason, have no meaning; and once the spell of literary excellence has worn off, the threadbare matter, exposed to the harsh gaze of analytical criticism, is soon justly dis-

credited. It is easy, then, to strip the Bible of its gorgeous mantle and reveal it as an ungainly skeleton ready to crumble into dust at the first strong breath. Its defenders can do no more than cry for mercy, or try to stop the awful revelation by force, in either case exposing their pitiful weakness to the sight of all reasonable men. It is evident that if the book can be criticized, if its defenders are forced to such irrational means of defense, the Bible cannot serve as the guide for human conduct which its fanatic adherents say it is.

Since it therefore seems to be more rational to deny the Bible than to accept it, ever growing numbers take the Bible as a piece of antique literature in which one may find bits of curious information and philosophy characteristic, chiefly, of the childhood of man. The form of the book and the manner of expression are said to be useful as models of literary composition; certain of its ideas, particularly those of the later books, one may accept as worth heeding: but as a whole, it is declared to be fallible, and totally worthless in many parts. This perversion of the true value of the Bible is entirely the fault of the translations. The translators have won for the Bible the position of being a respected literary classic, but have done so by relegating it to the limbo of primitive, insignificant raw attempts at philosophy and morality.

It may seem to be good literature, beautifully expressed (and it is somewhat true, literally), to read the translated verse: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door. And unto thee shall be his desire and thou shalt rule over him," (Gen. 4:7); but what wisdom or even sense is there in this verse? Did not Cain know and don't we all know that if one does well he will be accepted, and that if he does not well, sin lieth at his door? Is it an explanation that evil-doing is caused by "sin" who seduced the evil-doer, or does it imply that after one commits an evil, "sin" comes to lie at his door having desire unto him ever after? These are only a few of the innumerable questions arising from the vague composition of the verse. At any rate it is not what the original says; *this* is: "Is it not for the purpose to test thee whether thou doest well or doest not well that sin croucheth at the door passionate to subdue thee. But it is for thee to rule over it!" The original clearly gives here the philosophy of sin, that it lies at the door of every man tempting him to misbehavior, but the latter is tested thereby as to whether or not he will do well and rule over sin; but what does one understand, however, from the selfsame verse in the usual translation? Since the Bible ascribes this verse to the very mouth of God Himself, are we to suppose that He spoke so incoherently and meaninglessly as the Authorized Version shows, or that He revealed to us the philosophy of sin in the latter clear and concise manner?

The same is true of ninety percent of the common translation; while often words of prophecy are rendered absolutely meaningless and unintelligible, as, for instance, in the following verse: "Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What has God wrought?" (Numbers 23:23). These are surely words without meaning! What Balaam did say was this: "For there is no sorcery in Jacob, no witchcraft in Israel (referring to the previous verse "God brought them out from Egypt", hence, they did not go out by sorcery or witchcraft); there will yet be asked of Jacob and Israel, 'What does God do?'" (as they alone will know the true answer to that question). Whatever the truth of this prophecy, there can be no disputing that *this is what the verse actually says.*

And what shall be said of quoting the Biblical law: "Eye for eye, tooth for tooth," etc. (Ex. 21:24 and Lev. 24:20), when the verse is distinctly marked

by the punctuation to be read: "Eye—for an eye, tooth—for a tooth", meaning equivalent damages for them? It refers to the sense of the previous verse: "And he that killeth a beast, shall pay for it in money; beast—the price for a beast"; hence the shorthand style continues, eye—for an eye, tooth—for a tooth, etc., each meaning to make good the injury in money, as the words of the original text mean actually, "he shall pay for it in money" (although the A.V. incorrectly renders it "he shall make it good"). This is indeed so established in the ancient Hebrew language lawbooks and was never designed to be taken in any other way; nor was it ever practiced otherwise.

Truly, no more effective mode of securing the degradation of the Bible could have been found than by such supposedly literal translation. This, though, has resulted in giving the world its beautiful, but soulless Bible. Instead of having the real Bible, the one God must surely have inspired, it has a fallible book full of meaningless phrases and many discrepancies meriting all the criticisms it gets. (See Sec. 695 for the price the world pays for the soulless Bible.)

A SAMPLE OF THE TRUE BIBLE

Everything that the critics say about the Bible is, thus, correct. BUT, as was said, their criticisms are based upon and refer to the translations only: the true Bible has nothing at all to do with the critics and their criticism. If it were not that this confusion has cost the world so much in pain and blood, it would be comical. For centuries, now, disputes have raged over the meaning of this word and that, over the methods of interpretation, over every jot and title of the translated texts, disputes which have led to the shedding of blood and burning alive of men and women for daring to differ from the interpretations of narrow-minded religious despots: and all the time the quarrels have been about a shadow distorted out of all semblance of the original.

A noted Biblical scholar said some years ago: "We have done everything that is possible with the Bible: overlaid it, clause by clause, with exhaustive commentaries; we have translated it, and revised the translations; quarreled over the revisions; discussed authenticity and inspiration; and we have mechanically divided it into chapters and verses. . . . There is yet one thing left to do with the Bible; simply to read it."

It is quite correct, except for the conclusion. Everything was done to the Bible in such a way that the only thing yet left to do with it is simply NOT to read it—the true situation. Millions of people have never read the Bible, do not know what it contains, and do not care to know. They have all heard of Bible-criticism and have the false idea that the Bible in itself is full of incredible, primitive, literary trash, and that one must believe it to be infallible because it is a religious book which God inspired. But as they do not know the Bible, and thus know not what religion really means, and have no use for religion, why should they read a book which depends for its value upon something that is worthless to them? And, indeed, what would they gain by reading it? They would merely convince themselves that what they know of the Bible by hearsay is true.

Thus the only need of the world concerning the Bible still to be satisfied is, not to read it as the above mentioned savant stated, but to discard the overlaid and overdiscussed Bible as thoroughly untrue and to give mankind the real Bible, which it will no doubt be most anxious to read since it will find great use, interest, and pleasure in reading it.

The first eleven chapters of Genesis, the creation of the world and of man, given here in their true version will serve as the best proof of the world's need of the true Bible. They answer the most profound problems that puzzle the human mind; they achieve this not only without demanding blind faith in what they say, but challenging all modern science and philosophy to deny them from any possible standpoint. The Bible can thus no longer be scoffed at, nor does it need special pleading for its acceptance on the weak ground that God inspired it—weak because unproved by the text of the translations. More important, it will be impossible for unscrupulous or misled men to found new religions, as they are constantly doing, using their own contemptible misinterpretations of the Bible as the basis for their preachments.

Everyone can see from the research study offered here that what we have stated above is true; namely that the Bible *has never* been criticized, that it *can never* be criticized, and that it must have been inspired by God because its infallibility makes it impossible for humans to have conceived it; and infallible it surely is. Moreover, the Bible is not a religious book, but a work of sublime science, philosophy, and the most practical guidance in life for man, with everything that it maintains proved beyond a doubt. To call the Bible a book of religion, suggesting that it depends with its teachings upon blind faith, is one more disastrous libel upon the great work. To some of us morality and the belief in God might mean religion, or might be called so by preference, but to the Bible they are subjects of scientifically proved truth; in fact, there is nothing at all in the Bible that must be believed without proof, actual or logical. The original text leaves no room for any such belief; on the contrary, it sternly warns against it.

The foregoing discussion may sound incredible, nevertheless it is the truth and this volume will prove it. As a matter of fact it is the aim and trust of the author that the indisputable proofs of the truths disclosed in this volume will create a thirst unquenchable and a popular demand for the whole Bible translated like the section given, which may well lead to the fulfillment of the just demand.

H. MOOSE.

Circumstance	Percentage (%)
If someone is attacking you	85
If someone is threatening you	75
If someone is harassing you	65
If someone is insulting you	55
If someone is annoying you	45

BOOK ONE: INTRODUCTION

Chapter 1—The Bible in Translation

Chapter 2—Science Versus the Bible

Chapter 3—God

FOREWORD TO BOOK ONE

It is most important to read the first three introductory chapters of Book One before turning to the real account of the creation in Book Two. The latter can not and will not be fully understood without the introductory chapters which were especially written to make the translation of the Bible text following them easily intelligible and very pleasant to read.

Let not the reader become alarmed at the titles: "Science Versus the Bible" and "God"; they may frighten him by suggesting dry, and perhaps also hard, reading; this is not the case. They have been made very easy to understand, and they contain most valuable and interesting knowledge which will surely repay the reader well for the short time he spends reading them. They will repay him even in what they themselves have to offer. In connection with what comes later, the actual text of creation, they are absolutely indispensable.

The whole book is so arranged that in order to get its full flavor and derive the full benefit one must read it in straight order as it comes; the first time, anyhow. Those who follow this preliminary instruction will realize and admit its importance, and they will be more than glad to have done so. It is only by taking this advice that the reader can fully enjoy the book and understand it; and it is only in this way that he will find the book as pleasant to read as it is informative and valuable.

BOOK ONE: INTRODUCTION

CHAPTER ONE

THE BIBLE IN TRANSLATION

1. It is obviously a cliché to say that the fate of the Bible has been extraordinary in its being held the most valued and the most worthless book in the world at one and the same time; but it is a truth never too superfluous to be repeated. The Bible has always had widespread popularity, it has been a best seller, honored, praised, and loved exceedingly, but yet bitterly criticized, hated and madly fought against. The contradictory opinions about the Bible touch the most opposite extremes: from being revered as Holy Scripture, the infallible Book of God Himself, to being mocked as a silly compilation of primitive thought, unworthy of serious consideration by modern enlightened men and women.

Without mentioning several reasons whose noting would do no one any good, there remains one great reason for the strange double fate of the Bible: namely, the faulty translation.

2. Sooner or later some honest scientific Sherlock Holmes will, no doubt, devote himself to disclosing the real reason for the unfair treatment given the most important book in the world by improper translation. He might be successful in exposing the secret cause behind the fallacy and he will, undoubtedly, win the greatest honor and receive the sincere thanks of all future civilized generations for his achievement in this subject. This volume, however, purposes only to prove that the abovementioned fallacy

actually exists: to expose the fact that the Bible was rendered into translation as if designed purposely to appear what it is not; though it might have been done in this way by reason of misunderstanding the true way of treating such a book as the Bible.

3. To put it mildly and briefly, the style of the translated Bible was taken care of, so that the beauty of the language was secured, while the meaning of the text was left to its own fate; to whatever sense the words will make, good or bad: and certainly it does sound in many instances awkward and obscure. Is it any wonder that some people find the Bible wanting and unreasonable?

The established translation of the Bible is now as sanctified as the Bible itself, though its sanctification is a grave sin against the great book. It is the sin of worshipping a created classical translation at the expense of sacrificing the true meaning of the Bible from which the classical translation was made. This state of affairs is an old evil and one of the very first translators, St. Jerome, who himself falsified the Bible in his Vulgate, and who was later bitterly criticized for his shameless falsifications, many of which were rejected in the King James Version, not to speak of modern versions, was not yet satisfied with his falsifications, and cried for more. He deplored the situation in the following words: "So great is the force of established usage that even acknowledged corruptions please

the greater part, for they prefer to have their copies pretty, rather than correct." Do we need better proof than this for the fact that the translations of the Bible were corrupt from the very beginning? (See note about St. Jerome at end of the chapter.)

Thus we can understand that the Bible was translated with care to secure for the translated versions its outer beauty, its body, even at the expense of its inner soul, and we have as a result many versions of the Bible truly deserving their double fate. Their outer beauty is enough to delight millions, while the lack of the true spiritual value, caused by ignoring the very soul of the original, makes the translations fallible and often ridiculous, freely licensing the more discerning to criticize and disparage it!

While it is, thus, left for a Sherlock Holmes to find out *why* the Bible translations were made in such a crude and faulty manner, the result, however, is known to all—two contradictory opinions about the Bible: an infallible book inspired by God, say some; a primitive, worthless book, say others.

4. "Is the Bible infallible? Is the Bible a true book?" still remain questions as they always were, and it means a standing insult to human intelligence so long as it is not able to answer these questions convincingly once and for all.

5. Here is a passage quoted from a recent book which still ponders the question, "Is the Bible a true book?" and giving indirectly and unintentionally the answer to the eternal question:

"This one book (the Bible), just the smallest part of what is known as the literature of the world has attracted to it, and had concentrated upon it, vastly more thought, and has called forth more works, explanatory, illustrative, apologetic, upon its text, its meaning, its exegesis, its doctrines, its geography, its ethnology, its chronology, its evidences,

its inspiration, its origin, than all the rest of the literature of the world put together. An immense bulk of the world's literature owes its origin to this book.

"In addition to the great multitudes of books in favor of the Bible, there are great numbers against it, attempting to refute its teachings and overthrow its claims, denying its truth, denouncing its doctrines, opposing its influence, directly and indirectly, and correcting its followers. If they could all be collected from the earliest times to the present day, they would make a library of no inconsiderable size. "If they could all be collected into such a library, and then a little center table could be moved in, and the Bible placed on it, no more astonishing exhibit could be made of the power of the Bible. Shelf after shelf, tier after tier, room after room, floor after floor, of books written to prove that one small Book untrue, dead, mistaken, and of no particular use or value; and still all that has been written is not yet considered to be enough, but other books of a similar nature are being produced today with a feverish haste to destroy the influence of the Bible.

"And all the while the Book itself has never answered back, never taken its own part, never made any explanation or rejoinder. It passes along the ages in majestic silence, saying not one thing except that which it has always said, speaking no word but what it has always spoken, taking no notice of the tumult it creates, taking no part in the controversies it arouses.

"But it survives both friends and foes, and continues to give its testimony through the passing centuries. Its enemies die, pass away, and are forgotten. It lives,

and grows in power". (Carlyle B. Haynes, in "The Bible, Is It A True Book?")

6. It is an excellent description of the situation very ably pictured, but the writer forgets the fact that the Bible is really not walking so majestically, but is rather being pushed and dragged by a stubborn minority against the wish of, or by no request of, the majority and leaders in power. At first it was burned publicly, while yet in manuscript form, then opposed by laws which forbade it to be published in print, then restricted from being universally read, then it was attacked by a flood of criticism, as the passage quoted above states, and up to this very date people criticize, scoff at, or ignore it. The world as a whole is now freeing itself from the Bible in greater measure than it is coming nearer to it.

Those Christian countries that have turned to Communism, have completely thrown it out of the window. Another country did all it could to throw it out: indeed, this country declared the God of the Bible unjust, ferocious, partisan, and unworthy of worship, to be discarded and replaced by their former national idol-god. The cost in human life was some thirty million in dead—including six million of the people who gave the Bible to the world.

7. The Bible has become the subject of a prosperous or just profitable business for a few, and it is being pushed ahead and dragged along like any other business; hence it has, unfortunately, no influence upon mankind as a whole, save upon a number of honest and pious souls who have no power and influence whatsoever upon the affairs of the world.

If by some change in our economic system, money and business interests were to vanish, and the spreading of the Bible be left to pure idealism only, there would be a terrible drop in the number of Bibles distributed, if not a complete cessation.

8. The author quoted above is partly wrong also when he says that the Bible does not answer its critics and foes. Indirectly the Bible does give answer to them, and in a most painful manner, too. We all know that the world is going from bad to worse, having brought itself to the verge of actual self-destruction through an Armageddon: the reason for it is, certainly, because spiritual powers other than those of the Bible have been and still are ruling the world all the time. The approaching calamity is the one answer to erring mankind which the Bible truly gives, though silently and indirectly.

Let the world today or any day sincerely and honestly accept and truly fulfill just the ten commandments of the Bible, and not only would the dangers of destructive wars be averted forever, but thousands of other evils existing, which make this earth a hell, would disappear as if by magic: no man in his right mind can deny that this statement is true.

9. Directly, however, the Bible does not answer its foes, as the author states above, but how does he expect such an answer to be given? The Bible itself, naturally, cannot answer: it is in book form after all; if it should ever answer its foes and critics, it would have to do so through its human friends and adherents. Mr. Haynes justly claims that this has been done continually and is still being done: his own book in the defense of the Bible being one of them. But does it still mean that the Bible never gave its answer to defend itself? Does he mean to refer actually to an answer which the Bible should have given by opening its mouth, or by using its hand and a pen?

Since he surely does not mean that, he admits that all the answers given by the many authors on behalf of the Bible, including himself, are NOT the true answer of the Bible: what, then, is their defense of the Bible good for? The fact that the pile of books opposing the Bible continues to grow, proves either that the

defenders of the Bible do not know the proper answer with which to silence all Bible critics, or that there is no such answer in existence, and the critics are right to oppose the faulty book because it IS faulty!

This is proof of the statement made above that the unsolved question of the infallibility of the Bible is a standing insult to human intelligence. By this time, after a period of 3,500 years since the Bible first appeared, mankind should be able to convince itself one way or another, and to establish the truth about the Bible once for all.

It further proves that the good friends of the Bible who never cease glorifying and defending the Bible from pulpits and in books are bankrupt and must honestly declare themselves so; their efforts to make the Bible acceptable to all have failed deplorably, as they themselves admit. Indeed, they have NOT proved that the Bible is what they claim it to be. This conclusion is Mr. Haynes' unintentional, indirect answer to his own question: "The Bible, Is It a True Book?"

10. The truth is that the Bible never would have had any critics, or could easily have silenced them by itself, had it been known as the Bible which it is, instead of appearing in wretched beggar's garments thrown upon it by force through a faulty translation. All that the friends of the Bible have to do in their defense of the latter is to take off the tatters thrust upon it and exhibit it in its own gloriously brilliant apparel, and no one could or would any more deny its incomparable splendor. Everyone could then see that the criticisms belong to the tatters but not to the shining raiment hidden beneath them. All they would need to say then would be: "Look at it and see if your criticism has anything to do with it!" This the Bible could not do itself, and its friends failed to do it. It is, however, the

only true way to make the Bible give its own answer.

As already stated, someone else will have to disclose the true reason for the silence of the real friends of the Bible up to now: this volume purposes to give that answer for the first time. It will reveal one small part of the Bible and show what it really looks like, its true self and value for the world. Only the Biblical account of the creation is to be given here to serve as an example of what the rest of the book actually looks like.

11. As already mentioned, the translated Bible is not the real Bible at all; at best it is no more than a lifeless statue of a well-known and still living handsome, highly spiritual person, giving his outer physical beauty without the least indication of his numerous high moral virtues, and his unrivalled wisdom. Such a statue is the Bible in its commonly known translation, a lifeless figure, but not even a true and exact copy of the original, for many of the latter's physical parts are falsely represented by way of grave failures in the literal translation; when, in fact, the most perfect literal translation would not represent the Bible truly either.

The Bible can never be translated literally and remain the same or nearly the same, as is the case with most translations. It was not composed in such a way as to permit a literal translation. This is a fact whether we like it or not, whether we admit it or not.

12. *The original text of the Bible, particularly of the Pentateuch, is in reality no more than a shorthand text, but so cleverly composed that it makes sense even in its shorthand face, while its longhand meaning is discernible only by making use of the key incorporated in it through a code of many signs, elaborated especially for that purpose.*

In other words, the Bible cannot be read and fully understood just by

rendering the matter written in shorthand. It must be studied as to what the hidden longhand contains, or it should be rendered directly with its longhand, to furnish the reader with all the parts hidden in the text, that he may read them himself. A sample of this is given in this volume, rendering the first eleven chapters of Genesis in such a way.

13. The book was given originally by Moses to a group of disciples, together with a set of oral rules as to the deciphering of the shorthand style, to render it into the necessary longhand; it told how to interpret the triple system of punctuation (the vowels, the intonation signs, and the crowns in the form of little arcs, placed on the top of certain letters), with thirteen special rules of interpretation, and thirty-two specific and exact ways of comparing, deducing, and concluding the true interpretations; with sharp distinctions between any of the given rules so as to make the application of any but the proper rule change the meaning, and often make it contrary to the true one.

14. If there is anything in the Bible to give it the claim of being God's own book, it is the inimitable craft of its composition, wherein, as in nature itself, each item contains, or may be used for, a number of different things, if you know the rules and how to apply them for what you need. As air is created for breathing, for flying, and for carrying messages, and for many more purposes known and unknown, so was the Bible composed for many different purposes. A section may be read as a fairy tale for children, yet contain true history, a deep moral lesson, important natural science, a divine secret of creation, a prophecy on the future and innumerable other great truths.

All this is made possible by the most artful, complicated, and subtle methods of composition which lend themselves to kaleidoscopic changes according to the rules applied; but

also, like nature, refusing to be misinterpreted without becoming distorted into nonsense. The rules and scheme of the original Biblical language and composition, giving the Biblical text such a wide scope of conception, also guard and protect it against false interpretations and conclusions. Just as one cannot fool nature by trying to fly through the air upon a broom, or to send a wireless message on a sewing machine, so he cannot make a Biblical passage express a false thought, and an illicit idea not contained therein: the whole passage becomes confused, like a crossword puzzle with a wrongly spelled word in its construction.

15. All this, of course, applies to the original only; and it was so created to serve several good purposes: two of them being, first to say the most in the briefest space, and second to safeguard the text from incorrect interpretations.

As to the first purpose, it is like a textbook for the study of arithmetic with a system of self-explanatory remarks and figures which enable a more advanced student to study algebra and still higher mathematics from the same text. On the face of it, the original Bible is adaptable as a school book for children or for plain reading by simple folk, since it contains history and moral laws, teaching generally and somewhat roughly the belief in God, and condemning idolatry and every kind of evil doing.

This plain reading does not require the understanding of any of the many signs, dots, marks, and arcs placed on top or on bottom of words and letters, except the vowel signs; the signs may be and usually are simply ignored since they do not interfere with the text in the least, and have nothing to do with the pronunciation or with anything else affecting the reading. They stand there as foreign bodies, and some printed texts of the Hebrew original do not have them at all; yet these signs form the

code and system indicating in the same Biblical text all sorts of more profound knowledge connected with the subject not as additions, but as integral parts.

During the forty years that Moses stayed with the Israelites in the desert, he taught his disciples how to make use of his code and system. It was to remain an oral science with the highly learned spiritual leaders of the nation, to be handed down from generation to generation, from the leaders to the leaders only, while everybody else, the common people, would have the use of it in the way of ready commentaries upon the text: they were not to have the code itself, to know how the commentaries are derived, lest some might not master the code properly and draw faulty conclusions from it.

16. Many critics of the Bible and compilers of so-called Jewish histories have endeavored to prove that the Bible is a compilation of the works of many unknown authors. They even claim that the Pentateuch is such a compilation, each part having been written by another writer at a different time. The field is free, of course, for such statements, since none of the Biblical writers copyrighted their work when they gave it to the world; but the composition of the Pentateuch is the best proof that there is no truth in the above statements.

The Mosaic code used throughout the entire Pentateuch reduces to naught everything the critics say about it. While it would be possible for several authors to compose some code of their own, it would be impossible to imitate the Mosaic code. All the other books of the Bible are merely based upon what is derived from the code-sense of the Pentateuch; as will be proved here later, they elaborate the hidden contents, but never have the code itself in their own style of composition. In other words: anyone can learn to understand the code and to give it in interpretation, but not to

imitate it in his own writings. So far no one has been able to do it; it is positively beyond any human ability. It is this fact which makes the Pentateuch inimitable and, as will be shown, also infallible.

17. All the stories about editing and re-editing the Pentateuch, supposedly done at various times in Jewish history, and that one or another part of the five original books of Moses was found later or was introduced by a new author, do not hold water. True enough, now and then, a single copy of some part was found in the Temple, but the elders of Israel and the prophets always had many copies under their guard: they never parted with them, for these were their greatest treasure, and if a new copy was ever found, it was exactly the same as the original: no one ever dared to make or could make any change in it, as the code would show it up as a forgery.

The Jews had one Moses, who, for some reason, was able to compose his five books, with such an inimitable code throughout. To say that he was helped by several other Jews later is to give the Jews more credit than they deserve: it means to say that they had several Moseses. This is one thing that the critics hardly meant to suggest, but they do say it unknowingly, by maintaining that Moses is not the only author of the Pentateuch. If only they knew the intricacy of the code, they would realize that it is inimitable, and would never dream of asserting that there were later authors who wrote parts of the five books of Moses, as they would realize that such theories would make them ridiculous.

18. Thus, the Bible (referring here particularly to the five books of Moses, the Pentateuch), has been made into a book serving everyone, from a school child or little-educated adult to the most learned scientist. The former's knowledge of the Hebrew vocabulary gives him the mere story or whatever is on the surface of the text, while

the latter's knowledge of the code and system of turning the shorthand text into longhand, gives him in the same text all the real and more profound knowledge connected with the simple story.

There is also the second reason for the shorthand style and the code of deciphering it instead of having a plain text in the Bible. No one can change a single letter in the book, or introduce a false interpretation of any verse, for the code will show it up as a forgery.

19. These two purposes alone, and there are several others, could not have been attained by a plain composition, as one could not make up a crossword puzzle by using just any words in the dictionary; so the original text of the Bible is the subtlest composition imaginable, and unless the interpretations made from it are in accordance with and true to the code of signs originally attached to the text, the result must be a new Bible, another one, anything at all but the real book: this is indeed the case with the literally translated Bibles, let alone the many amateur interpretations made by those without a knowledge of the code.

A literal translation is thus entirely out of the question. The proper way to make one understand the Bible, is to give each verse in its shorthand text, and then give the traditional ready commentary based upon the code of signs; without that the text itself at best gives only the school children's version. The latter, too, could not be gotten, though, by a literal translation: at least, it should be translated so as to bring out the closest meaning of each verse as a whole. But in the case of the common translation, even this simplest version of the Bible is incorrect and greatly damaged.

20. Without having in mind and faithfully observing the following important peculiarities of the original Biblical

text, no translation whatsoever can give the true presentation of it.

1) Not a single verse, or a single word is ever repeated in the same subject without conveying a new and vital thought. In the common translation there are useless repetitions of words and of whole verses on almost every page, and each such repetition registers a missing part of the original; often the most important part of the subject.

2) There are homonymous Hebrew words, meaning one thing here and another somewhere else, due to certain conditions peculiar to that language. The common translation has mostly one fixed meaning for each word; and where that fixed meaning, different from its synonym in a given Hebrew text, is found to make the verse senseless, the translators replaced it by another word that might make some sense, but it never makes the true sense of the original.

3) The Hebrew synonyms are hardly entitled to that name, for there really are none. Each of two or three words of the same meaning actually denote a different form or quality of the same thing. A striking example of this rule's causing faulty translations is the use of the name God, or the Lord God, throughout the Bible. The original uses many synonyms for God, each one denoting another Spirit (Power) of God, such as His Spirit of Mercy, of Law and Order, of Omnipotence, and the like. The Bible is most careful in using the proper name for the proper occasion; since it makes no difference in the common translation, a divine punishment is sometimes rendered as a divine reward, and vice versa, although the original text tells the true story each time, simply by using the synonym denoting the attribute of God proper to the occasion. If the Spirit of Godly Love and Mercy officiates at the occasion, it is a reward; and if the Godly Spirit of Law and Order is at the scene then it is a case of punish-

ment. And what a difference it makes many, many times in interpreting the Bible! ^[1] (See section 524.)

4) The original text often leaves a verse unfinished in the middle: sometimes it gives merely the second half. It expects you to use common sense, understand from the subject on hand what is missing, and add it yourself; which is easy in every case anyhow. The missing part usually offers itself. In the common translation the omissions are patched up ridiculously. A statement becomes a question, a question becomes a statement, and if it does not go well with the rest of the subject, it doesn't matter! The beauty of the Biblical style is there and that is all that is thought necessary. (See footnote section 349.)

22. If when in Rome one must do as the Romans do, how much more must one adapt himself to the style of a book translated by him into his own language, even if the book to be translated is most peculiar in its style! Either the Bible deserves to be translated, or it doesn't; and if it does, it certainly has to be translated exactly and properly! What excuse is there for misrepresenting it? The common translation of the Bible did not even adapt itself to the few simple rules governing the original Biblical text, which are specified here, let alone the entire shorthand code mentioned here before; hence one may well understand how little of the true Biblical text, even of its plain face value, was represented! The translators of the

Bible approached it as they would any book and got from it, particularly from the Pentateuch, a meaningless jumble, too poor to be the work of a small-town newspaper reporter, let alone the work of a spiritual giant like Moses, who was, by all means, a master of literature, if he was nothing else!

23. All this may be objected to on the ground that since the Septuagint translation was made by Hebrews, it must be fully faithful to the original. We must remember, however, that this translation was made by order of Ptolemy II Philadelphus (B.C. 285-247), and that the sages who made the translation knew that it was impossible to translate the Bible correctly, as they were restricted to a literal version. They all concurred in their versions of the passages which might be interpreted in more ways than one, to the best of their ability, and so Ptolemy believed that he had the real Bible. When the translation was completed, the Hebrew sages proclaimed a fast-day, saying that this translation marked the end of the Bible. They knew well what a perverted use of the Bible would be made from that time forward; such indeed has been the case. Little, however, did those sages think that even this translation would not be left as it was, but would be falsified later on. It is a fact of history that, after the second destruction, the Jews remaining in Palestine were under all manner of compulsion to embrace Christianity, and

21. (1) The so-called "Higher Bible Criticism" and its authors have used these synonyms for the name of God for all sorts of fantastic suppositions; one of them for declaring that parts of one Book, or of one section, were written at other times and by other authors, because they use different names for God. They have, thus, dissected the Bible, printed its text in several colors to indicate supposedly prior and later periods, earlier and later authors, making the Bible look like a crazy-quilt, but displaying nothing more than fantastic ideas without any truth in them. The various names of God are used simply according to that divine spirit appropriate for each occasion, and those who know the prevailing rules and the genius of the language are well justified in saying that the makers of the Biblical crazy-quilt made themselves very much ridiculous. The pure white light of the Bible dazzled them into seeing colors that weren't there. A correct translation proves that this use of different names for God is justified in each case, answering an actual need.

that, to further this compulsion, the Byzantine government forbade the Jews to read the Hebrew Bible in their public readings, and restricted them to the Septuagint version. The reason is obvious: they were given an edition tendentiously revised by propagandists and this falsified text is the one in use even today: this is why the Septuagint version can not be used to disprove the argument stated above.

24. Let us examine the very first ten verses of Genesis as they appear in the common translation and see if they are not the most ridiculous stuff ever put into print!

1) *In the beginning God created the heaven and the earth.*

What sort of heaven was created in the beginning? The firmament, whatever it is, was created in the second day; the sun, moon, and stars were created in the fourth day, so what sort of heaven was created in the beginning?

2) *And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.*

How could anything be without form? And when was the earth given a form? And for what purpose was the Spirit of God moving upon the waters? Why only upon the waters? And when was water itself created? The common translation does not tell us. Later it tells about the waters gathering and forming seas, so where were the waters before? Did they surround the whole earth? Could anyone explain in words, or even picture in his mind, what the earth looked like on that first day of creation, without having a form, and how and where the waters were kept on it? Why give a description that tells nothing and offers no picture whatever?

3) *And God said, let there be light; and there was light.*

What kind of light was there, when the sun, moon, and stars were

not in existence until the fourth day? Is there any other world lumination known to man besides the one derived from the heavenly bodies?

4) *And God saw the light, that it was good; and God divided the light from the darkness.*

How could He divide the light from darkness? And could there be such a thing as light and darkness combined together? When God said, "Let there be light", and there was light, doesn't it mean that the darkness disappeared? And if it did not, then what kind of light was it that did not dispel the darkness? And what is the idea of telling us that God saw the light that it was good? Didn't He know that it would be good? How did the writer know that God saw that it was good? He might have thought it bad, but good enough for such an insignificant part of the universe as man.

5) *And God called the light day, and the darkness He called night. And the evening and the morning were the first day.*

How could there be day and night before the sun was created? Where did the light disappear to when the evening came? And how could there be evening and morning, if there was not yet day and night, before the earth rotated itself upon its own axis, and revolved around the sun, the latter not being in existence yet?

6) *And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters.*

Could there be any explanation of this meaningless verse? What is "firmament"? Is it a substance which could divide such heavy matter as water? What kind of waters were there to divide?

7) *And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.*

According to this there are waters above the firmament; but if there are any we should know of them by now, but we don't. Why invent such an unnecessary story? It could not mean the water coming down as rain from above, for the same book gives the real origin of rain later on, as coming from the clouds which drink it from the seas and rivers. From this verse we further see that some waters went down below the firmament. Is it the water of the oceans which was first above the firmament and then dropped down in bulk upon the earth? Upon which waters did the Spirit of God move the first day? It must mean the waters above the firmament, so that apparently the earth was created separately without water; then water was created and dropped down in a bulk upon it.

In the first place, why doesn't the record say when the waters were created? In the second, are we to believe that the immense volume of waters covering 72% of the earthly globe, twenty miles deep in some places, fell down upon the earth?

And what does it mean to tell us by saying that it was so, after saying that God made the firmament and the division of the waters? Would anyone imagine that God made something and it wasn't so? *How* so was it?

8) *And God called the firmament heaven. And the evening and the morning were the second day.*

Now we first hear that heaven is the firmament; but it was said before that heaven was created in the beginning before everything else, so how does it come to be created again on the second day? Above all, we know that the firmament is just space above us and no special creation, unless it is the atmosphere, but the Bible speaks here about a firmament which divided the waters above from the waters below, and is there anyone who understands what it is? And what was the matter with the creation

of the second day that no mention is made about God's seeing that it was good? Every other day of creation has it mentioned, so why not the second day? Wasn't the creation of that day good? Was it because no one can answer any of the above questions that God Himself thought it was no good?

9) *And God said, let the waters under the heaven be gathered together into one place, and let the dry land appear: and it was so.*

If the water fell down and covered the whole globe, why then did it not fill the ocean beds without a special order? Where was the water if it was not in the oceans? Could anyone explain just what this means?

It seems to imply that at first the whole earth was under water and naturally the sea and the ocean beds were also full of water, so what happened to the extra waters all around the earthly globe? Or were there no sea and ocean beds before, and were they made just now for the waters around the whole earth to gather together into? It certainly seems to want a little more clearness, or the whole record seems to have been written by a school boy, and one who is not too bright at that!

10) *And God called the dry land earth; and the gathering together of the waters called He seas; and God saw that it was good.*

What great information do we get out of this verse? Suppose man had to name the earth and the seas himself, would he not find some names for them? Suppose the names were reversed? Would water be dry and land wet? Hasn't every language called them what it pleased anyway? Did God mean that everyone must use the same names for them?

25. As a whole, the first ten verses of the Bible tell us hardly anything; it is not only unscientific, but totally unintelligible. In the same manner is every other verse of the account of the creation, and for that matter,

every verse of the Bible, full of discrepancies, questions, and unintelligible utterances, besides many contradictions in every verse and between one verse and another. The questions are piled up one on another, like Ossa on Pelion, until the entire subject falls down from sheer weight of ridiculousness: but it is not the fault of the Bible, it is not the Bible at all. It is the common translation of the Bible made literally; but it is not really a translation, it is a transgression.

26. Could anyone explain the sense of the following Biblical passage?

"And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt. If Cain should be avenged sevenfold, truly Lamech seventy and sevenfold." (Gen. 4:23,24) Or: "He was a mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the Lord." (Gen. 10:9)

Why should intelligent people read such meaningless empty babbling? How could anyone, without being a religious fanatic, enjoy such literature, and declare it from God and wonderful?

Yet it is indeed wonderful when truly and correctly translated, but it is a jumble of jejune words as it appears in the common translation! And this deplorable state of affairs exists *throughout* the Bible in the common translation. The most devoted lovers of the Book, who know it almost by heart cannot explain what Lamech wanted of his wives and what he told them, or what good we can learn from it!

With the common translation such a poor representation of the real Bible one cannot wonder why some people declare it to be ancient legendary stuff of little value to modern man. The wonder is that there are still so many people who believe it to

be valuable in spite of the injustice which has so fearfully mangled it.

27. Compare the Biblical account of the creation of the world and of man given here later, as it really appears in the original Bible, with the same in the common translation, and there will be seen two different accounts: the first being a refreshing, wonderful spiritual revelation of great value and delicacy, and the second—as you have just seen—empty babbling: a contrast between Bible and babble.

28. There is nothing added to the text of the Biblical account of the creation later on in this volume, nothing that is not in the original. No outside commentary whatsoever is added to color or flavor it. The entire stuff is the Biblical material itself. Every verse and its given explanation is self-sustaining on its own words and their correct definitions consisting of the ready commentaries incorporated in the code of the original as mentioned above. (Sec. 15.) Added words here and there merely serve the purpose of rendering the shorthand text as intelligible in the translation as it is in the original: which is the real function of a true translation; while the remarks following it are the long-hand of the verse incorporated in the code of signs, without which most of the text is hardly intelligible, except to little children who never ask questions so long as the story pleases them. The whole material, verses and remarks, is arranged for straight reading as one reads the regular Bible. It is all one complete text, the material to be read as it goes, though the verses of the text are in bolder type and numbered as they come in the original. The extra explanations and the indications of where and why the common translation is wrong are mostly given in the footnotes at the bottom of the pages, while the text of the common translation is given right below each verse of the correct translation, in parentheses.

29. It must be understood, however, that the complete and thorough contents of the Biblical account of creation are by no means exhausted even in the lengthened translation given here. The whole of it would require several sizable volumes, and much of it would be intelligible and of interest only to scholars in special fields. Here, therefore, will be given a rendering just profound enough for the average person, but sufficiently so to substantiate fully the claims for the Bible made here; and more than sufficient to have the honest reader completely surprised by the discovery of what the real Bible tastes like.

30. The entire Biblical account of the creation of the world is contained in 34 verses containing 469 words; while another 264 verses of about 3,000 words survey the creation of man, life, after-life, reward and punishment, and everything about mankind generally, including the past, present, and future. Hence, each verse is truly overloaded with material and rendering its shorthand text into longhand requires a whole book; in fact, nine-tenths of this volume, and nothing less than this could present its true contents.

This volume is, thus, a small part of the answer to the critics of the Bible, given for the first time in its existence. It shows the reader that the Bible has a great deal more by way of answer, though its first 300 verses only are enough to silence forever all those who belittle it and to turn an honest foe into its most ardent adherent.

31. For the purpose of proving here the truth that the real Bible is something quite different from what it appears to be in the common translation, and that a small part is sufficient to discredit all criticism, its very beginning, containing the account of the creation of the world and of man,

should serve as the best example for the following two reasons.

According to the modern Bible critics, the science advanced by the Bible is very primitive and of no value to modern mankind. Then again they maintain that the older books of the Bible, particularly the Pentateuch, are generally the most worthless part. To quote one of these critics: "It is crude, ignorant, fettering reason and hindering progress. It is dead and ought to be buried." They graciously concede that the later books of the Bible grow steadily in literary value, displaying higher ethical standards and loftier spiritual ideas, but the earliest and oldest books of the Bible are the work of the Hebrew race in its childhood, the result of imperfect conceptions, very much outgrown and therefore worthless and detrimental to the world.

Hence, if any part of the Bible delves into high science and is the work of the earliest, darkest past, it is certainly Genesis and the account of the creation. According to the Bible critics, it is sure to display the greatest ignorance in its scientific theory of creation, and to appear most primitive and crude in everything it says there.^[2] We shall prove, however, that the account of the creation, like the despised ugly duckling turned into swan, can take its place as one of the most profound and prophetic parts of the Bible along with those later books which the critics themselves admit to be praiseworthy.

32. As a matter of fact there is not a word of truth in what the Bible critics say. The Bible is built like a pyramid with its base of the highest science, loftiest morals, greatest prophecy, deepest conception of God, and the highest of everything in ethics and spiritual ideals in the PENTATEUCH, the first and oldest books of the Bible, written by Moses. After

(2) The translated version, a sample of which was given here, truly is all that the critics say.

that it gets narrower in the arrangement of its books, as it was made by the sages, having its apex in Daniel, Ezra, Nehemiah, and Chronicles.

33. Every book of the Old Testament is based upon and actually has its root in the Pentateuch. The Hebrew sages who formed the Canon of the Bible had one single rule in their minds to go by, and never in the world was a rule more zealously, and more religiously, and more understandingly observed and executed, than that one rule concerning the forming of the Canon of the Bible. Their only way of deciding what books should be regarded as true Scripture and what should not, was to determine, first, where, how, and whether its contents root in the Pentateuch. Many good books were put aside and declared to be secular literature because nothing was found in the Pentateuch to justify them. The whole idea that the moral and spiritual elements in the Old Testament grew ever brighter with the march of time and as the Hebrew race kept growing to higher and truer conceptions, is totally baseless. There is a written record in existence of how the Canon was formed and why, showing clearly, exactly, and unequivocally where each included book roots in the Pentateuch. All the later books of the Old Testament, conceded by the critics to have high spiritual value, could easily be pointed out and proved to them to be merely elaborations of this or that part of the Pentateuch.^[3] This is what the sixty books of the Talmudic sages were written for. In the account of the creation to be given in this book, the statement made above that the Pentateuch is the real father of all the rest

of the Old Testament will be clearly proved in more than one instance.

34. True to this, the account of the creation itself, the oldest part and the very beginning of the Bible, actually does contain the highest scientific knowledge, the greatest wisdom, deepest conception of God, prophecies which are continually coming to pass, and loftiest ethical and moral doctrines. It is there in black and white. No one is asked to believe except by reading and seeing for himself. No one is asked to accept its scientific knowledge from a religious standpoint. There is not one lofty thought in the whole Bible not to be found in the account of the creation of the world and of man as told by Moses in Genesis; and if the writing of Moses is not as stated here, then the entire Old Testament is everything the critics say about it—a fallible work of man with some good literature in it, but mostly crude and primitive.

35. The critics who maintain that the Bible kept growing from crude and primitive to ever higher spiritual values not only give incorrect and false information, placing the foundation at the apex, and the apex at the base, but display total ignorance of the fact that even while denying and ignoring the code of the Bible they are forced to accept it, and do accept it unwittingly: it is the code upon which they build their criticism, the criticism that gives them the lie and proves them great masters of topsyturvydom.

As was said above, the traditional Mosaic code incorporated in the triple-sign system stands guard against any misinterpretation of the impenetrable Biblical text; it is the official guide

(3) The later books of the Bible were written by men who knew the code of the Pentateuch. No matter how good a book was, no matter how good its spiritual contents, unless it was an elaboration of something in the code, it was not included in the canonical books. This is also the real reason why the critics have more regard for the later than for the earlier books of the Bible. They understand more or less the later books written without the code in them, while of the earlier books written with the code they barely manage to scrape a surface understanding.

without which one is lost the very first instant he steps upon the ground of the Bible. There is no way in which anyone can refute or ignore this, because the little of the Bible that one finds in any translation, and upon which the critics base their criticism, belongs to the code too; and without the latter there is no text at all.

36. One must remember that the original text of the Bible is written without vowels; only consonants are used; and each word or verse can be read and made to mean anything at all, according to the vowels one introduces. The very first verse of the Bible which in the Authorized Version reads, "In the beginning God created the heaven and the earth", can be read: "In the beginning of God's creating the sign of heaven and the sign of the earth"; the first verse in chapter two which in the Authorized Version reads: "Thus the heavens and the earth were finished", can be read also as: "Thus the heavens and the earth were destroyed". Hundreds of verses in the Bible could be read to mean exactly the opposite of what they are known to mean, or to make phrases that are extremely absurd. One may imagine a phrase in English in which only one word is spelled without vowels; e.g., B-R-D, which could be made into "bard", "bared", "bird", "braid", "broad", "brood", "board", "bread", "beard", "buried", "brad", "bred", "breed", "bored", "bride", also "aboard", and "abroad", then remember that the Bible spells every single word without its vowels; it is the code alone which furnished the vowels which make the text intelligible.

37. After the land of Israel was destroyed, the people were dispersed and scattered, and there was danger that the Bible would become a totally closed book for many, as it is without the vowels; those who knew the code inserted the vowels for the first time. Hence, those who translated the Bible are guided by the traditional Israelitic code; at least, by that of its

third part which concerns the vowels. How, then, can one accept one part of the code and ignore the other parts?

Moreover, the fact is that the code is one hundred per cent self-proving; just as the part giving the vowels makes possible the reading of every word and phrase, so do its other parts make the true sense of that text intelligible. In both cases the code, thus, proves itself the only true guide; because without it there are no words, no phrases, and no meaning to any phrase. The translators have accepted the code as far as the very reading of the text is concerned, and the critics basing their criticisms, whatever they are, upon the accepted translated version, have also accepted the code; henceforth they can not logically and honestly ignore the rest of the code. If they do, if they deny the truthfulness and the authority of those who held and furnished the code, they have no text of the Bible at all. They have no authority to translate the words "seventy" or "fourteen", where it concerns days, as in Lev. 12:5, because the same one word means both, so far as the consonants go. It is by the traditional code of vowels, only, that we know where it is to be read as seventy and where as fourteen; and so it is in thousands of other instances throughout the Bible. Without admitting the infallibility of the code, the critics have no text to criticize; they haven't even a text to read: while if they admit the truthfulness of the code, they certainly cannot criticize the text upon one third of the code, before they know what the other two thirds are. Any Biblical phrase they use for criticizing the Bible is not the phrase they take it for, unless they first admit that the code giving it the accepted meaning is absolutely right and authoritative: thus their criticism is baseless in either case. If the code is right, they certainly cannot base their criticism on a third of it, without knowing the

other two thirds; and if the code is unreliable, they have no phrase at all, because without the code it is either something else, entirely opposite to it, or perhaps meaningless altogether.

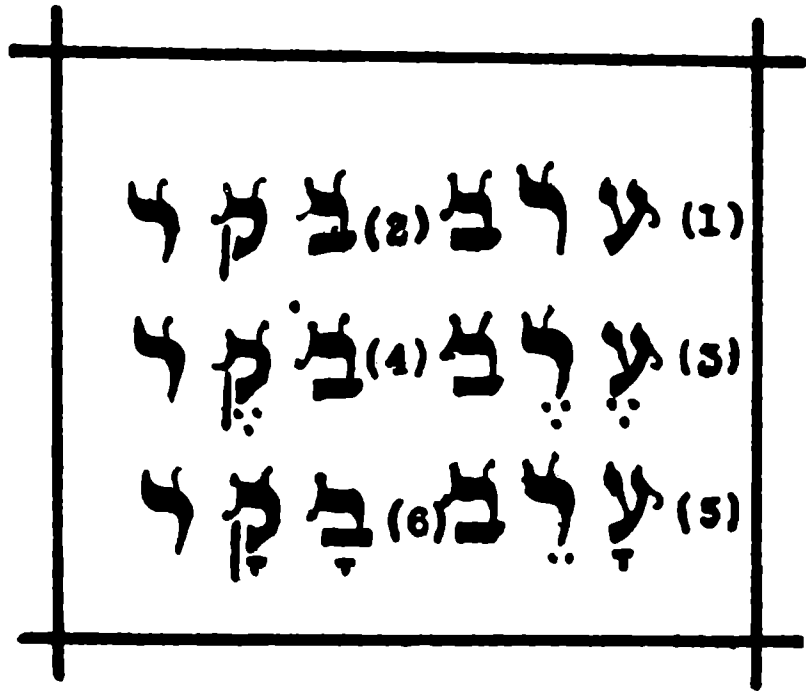
38. The critics read in Genesis 1:5: "And the evening and the morning were the first day" (it is the wrong translation as it is, anyhow), and they criticize the idea of saying that heaven, the earth, and light were the creation of one day; but how do they know that the verse refers to heaven, earth, and light, as mentioned before? Without the traditional code of inserted vowels, the verse may read, "and there was a swarm of flies, and there was cattle one day." (The word "evening" is spelled exactly like the word translated later in Exodus 8:21, "swarms of flies"; though it really means a swarm of wild beasts.) Thus, it may mean here, that the verse tells us that there were wild beasts, and herds of cattle the first day of creation: more correctly, "one day there was a swarm of wild beasts and herds of cattle." (See illustration below.)

39. In the same way almost any verse in the Pentateuch may be read as several different things, entirely different from what is given in the trans-

lation; and the critics have no ground to stand on in any of their criticized verses, unless they accept the Mosaic code of punctuation, which includes the vowels, the syntactical position of every word in the phrase, and the meaning of the whole phrase. Therefore, without the code, there is no Bible not only to criticize, but to read correctly.

40. The fact being, however, that the critics made their criticism upon the common translation, they must be admitted to be right in their criticisms; but none of their conclusions can be pinned to the original text, and the account of the creation to be given here in its true translation, proves it for itself, and for the rest of the Bible. It proves that the critics, in fighting the Bible have been fighting a shadow, its poor translation.

Now before giving the proofs for the claims made here and before proving the undeniable fact that the Biblical scientific theory of creation is above criticism from modern science, we must first examine what the modern scientist has to say about creation. We shall then be able to compare his scientific knowledge with that of the Bible.



Figures 1 and 2 illustrate, respectively, the actual appearance of the words in the Hebrew text in Genesis 1:5 which are translated 1: "evening" and 2: "morning".

Figures 3 and 4 illustrate the same words with the specific vowel signs which are added to them in accordance with the code in order that they should be read as meaning 1: "evening" and 2: "morning".

Figures 5 and 6 illustrate the same words with a different set of vowel signs. If these vowel signs were inserted instead of the previous set, the words would now have to be translated 1: "swarm of wild beasts" and 2: "cattle".

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BOOK ONE: INTRODUCTION

CHAPTER TWO

SCIENCE VERSUS THE BIBLE

41. At some time in the past, this world of ours was created and nobody seems to know how or by whom. The queerest and most ridiculous theories concerning the creation of the world and of man were advanced and upheld by ancient mankind, and the subject is still an unsolved problem for many. It would require a work of many volumes to describe the hundreds of versions and beliefs, past and present, upheld by mankind ignorantly and maliciously, about the creation of the world and of man.

42. When the Biblical version of creation appeared about 3,500 years ago, with the theory that there is ONE GOD who created everything and to Whom, alone, every man is responsible, the nations of the world were worshipping idols. Many believed that the sun was a god, that fire was a god, that thunder, wind, or other natural forces were gods. They would not and they could not agree with the Biblical theory of a God, invisible, and demanding of men righteousness, morality and refraining from evil.

They found it more convenient and more profitable to preach and to worship other gods, for reasons well known to have been personal and base, at least so far as the leaders of the idolaters were concerned. They could not admit the truth because it would have hurt them.

43. At the present time, when idolatry amongst civilized people is a thing of the past, the Biblical account of crea-

tion is still not recognized by most people as the infallible account that it is. Some declare it to be a silly, childish idea of the uncivilized past, not worthy even to be discussed seriously. Some scientists of this modern age have introduced a "really" scientific theory of world creation and the origin of man — the Nebular Hypothesis and the Theory of Organic Evolution: and in comparison with such real, high-class science, the Biblical account becomes, in the eyes of many, fairy-tale stuff, even if they themselves know little about the modern science, except by hearsay.

It is a self-evident truth with them, that the scientific theory of an ancient book like the Bible as against that taught in a modern university, must needs be in the same relation as an ox-cart to a hydroplane.

44. Let us, therefore, consider the modern scientific theory of creation, first, and then we shall be able to analyze more correctly the prevailing opinion, that modern science, as far as it concerns the theory of world-creation, far outstrips the theory of the ancient Biblical scientist. The Nebular Hypothesis and Evolution are two theories that go hand in hand and appeal to many people as the real answer to the puzzle of world-creation.

Such celebrated thinkers as Kant, Herschel, Laplace, Darwin, and the like, have advanced and upheld those two theories and here we shall explain them very briefly. The bodies com-

prising the solar system were once combined in the form of one colossal nebula. That nebula continually revolved and by the effect of gravity and centrifugal force it was first condensed and then split up into parts, each part continuing to revolve separately; finally one part became the sun, while the other parts were developed into the smaller planets and satellites surrounding the sun, in the center of them all; our earth being one of the planets, and together with the others comprising what we now call the "Solar System". There are many other such systems in the universe and each of them is supposed to have been at one time a nebular mass divided and developed through the same process as our own solar system, and many nebulae are said to be going through the process even now.

This in itself introduces the theory of evolution in world-creation. A mass of hot vapor was developed by force of rapid revolution into elements of fire, water, and minerals. The heat developed into fire and then the burning ball, the sun. The remaining gaseous balls solidified their elements into earth, stone, and metals, becoming globes like our own earth, and visible to us in the form of a moon and stars, looking small because they are millions of miles away.

It is supposed to have taken millions of years for each state of the nebula to turn into another, and it is the process of having a body developed from one state to another that we call Evolution.

45. But this idea of evolution is carried further by some scientists. They maintain that everything on this earth, plants, animals, and man, is also the result of an evolutionary process. In some mysterious way, life came first in the waters, then upon the dry land. Some tiny, slimy creatures in the waters were the first ones to be animated. They were slowly developed into larger creatures, into oysters, fishes of all sorts, and

amphibious creatures. From the latter came life upon the dry land, evolving into reptiles, insects, birds, cattle, beasts, and so forth, finally bringing out a special type which developed into monkeys and apes in one branch, and homo sapiens, man, in another.

46. The college bred modernist upholding these theories is so vain-glorious of his scientific achievements, that his attitude toward the Bible is negative, ignoring and nullifying it completely. The impression he makes upon the general public is such, that it believes there is no comparison at all between modern and Biblical science, the latter being too ridiculous even to mention in the same breath with the former.

When the Biblical record of 6,000 years since Adam, and of Adam himself, is mentioned to the modernist, he merely smiles condescendingly. He refuses even to deny it, as a heavyweight boxing champion would smile and refuse to deny a statement that he could be knocked out by a baby.

47. The general opinion resulting from such an attitude toward the Bible by men considered highly educated, is indeed, in a way, disastrous for the Bible. The belief is taking root with many, even with those who admire the Bible, that so far as science is concerned, particularly cosmogonic science, the Bible is totally unworthy of consideration, out of date and unwarranted. It is a fact that even certain ministers of the church, who claim to respect the Bible for one thing or another, have published works under their own names declaring the Bible fallible, and particularly so with respect to science: the first proof they set up to justify their opinion is the Biblical account of the creation which they brand as primitive and baby talk.

48. Only recently the Church of England issued the following statement concerning the fallibility of the account of the creation in Genesis.

We read in The New York Times

"CHURCH OF ENGLAND REPORT UPHOLDS EVOLUTIONARY IDEA OF THE CREATION."

"Doctrinal Commission Terms Narrative in Genesis 'Mythological in Origin'."

"London, Jan. 13—The modernists' idea of the Creation was upheld emphatically tonight in a 242 page report on 'Doctrine in the Church of England', issued after more than fourteen years of study by a commission under the chairmanship of the Archbishop of York.

"'No objection to a theory of evolution can be drawn from the two Creation narratives in Genesis 1 and 2', said the report, 'since it is generally agreed among educated Christians that these are mythological in origin and that their value for us is symbolic rather than historical',' etc.

Thus, mostly all educated Christians are, as stated, by the heads of the Church of England, agreed that the two Biblical Creation narratives in Genesis are mythological in origin, and that they have no historical, but only symbolic value. (We shall prove in this volume that there are not two Creation narratives in Genesis but only one: and that the narrative is as far from being mythological as man is from being a five-legged fish!)

49. The true fact, as already stated, is that neither the learned modernist himself, nor those who accept his theory blindly are correct in their judgment of the Bible; but they cannot always be blamed for it since they may never have seen the real Bible; the book they refer to is positively NOT the Bible! They may be likened to the poor recluse who wanted to treat himself on Sunday with a strawberry shortcake and was forced to make it without the proper ingredients: he used cornmeal for wheat flour, salt for sugar, buttermilk for cream and sliced carrots for straw-

berries, then proclaimed all rich people crazy for liking such an awful tasting mess. First the Bible is translated incorrectly, its text mangled, and then it is concluded that the Bible is crude, unscientific, primitive, and so on and so forth.

50. As was stated here above, 'the Pentateuch is so written that besides giving a subject its basic form so that a school boy may understand it, it has also incorporated in it all the profound knowledge connected with it. The Biblical account of the creation, involving more profound scientific knowledge than any other subject, is completely unintelligible in the common translation; it makes hard reading even in the original Hebrew, as if the author did not have the very best command of the language, not being completely able to express himself with thorough clarity. The reason for this is the fact that the Bible contains, besides the simple account of the creation, also the really profound knowledge of creation: and among many other truly scientific theories relating to and connected with the creation of the universe, and with the Creator Himself, there is also found incorporated in it a hypothesis of the exact details of the system of creation.

51. Most certainly the Bible did not leave it for the scientist to be the only discoverer of a hypothesis of creation. It introduced one itself, but because the latter is not so important for the average person, it did not disclose it fully on the face of the text. This is why it left most of it to the shorthand system and the genius of the language to be understood only by the profounder students of the subject. Once you get to know the Biblical hypothesis, the text becomes as clear as daylight, and you marvel at the seemingly hard text, for it is in fact a two-in-one story; one for the average person and one for the comprehending scientist. The text becomes then as smooth as it could be.

52. The Jewish scholars had that Mosaic hypothesis of creation from time immemorial. They have a record of that knowledge in their old post-Biblical literature in black and white. Many explained it to their non-Jewish friends as long ago as the middle ages; it became known to some scientists in a thousand other ways, one of them being the description of the hypothesis translated into Arabic and Latin, about 800 years ago.

For centuries the scientists of the world looked upon it as a funny theory; they would not pay much attention to it, considering it to be a peculiarly Jewish way of thinking. Centuries passed so, and although the learned Jews peddled the hypothesis to their non-Jewish friends, they got the answer customarily given peddlers, "not today!" Finally the world's scientists accepted the Biblical hypothesis of creation, root and branch, though they never mentioned its Biblical origin. Today the hypothesis is common knowledge with all scientists, and, as will be seen later, it is clearly and very elaborately incorporated in the Biblical account of the creation; the peculiar thing being that the world generally, including the scientists, praise it very highly, but instead of calling it by some Biblical name, they call it: "Nebular Hypothesis"!

53. Thus the modern scientific theory of world-creation is not far above the Biblical theory. It is the same theory, and actually, the Bible theory, accepted and indorsed by modern science, though many unknowingly credit the latter with being the originator. The injustice done to the Bible in this case is a double one. Not only was its creation theory appropriated by modern science, and unethically claimed as the latter's original achievement, but on the strength of that unwarranted claim, cosmogonic students declare themselves superior and brand the Bible as primitive and unscientific. They are, thus, spitting in the well

after drinking its waters; and it makes no difference whether they do so knowingly or not. (At least the introducers of the theory must have known its true origin.)

54. The injustice done to the Bible in this case has, however, its comical side as well. The crime here followed the universal rule of not being perfect. The modernist has adopted only one half of the Biblical hypothesis, inadvertently omitting the other part, and so, the Nebular Hypothesis he advances as his own, and which gives him such supremacy over the Bible is basically unscientific as well as unoriginal. The Biblical account of the creation will prove that only the Biblical hypothesis is scientifically correct; that the Bible-criticizing "cosmogonists" are wrong all around. They are not the only ones to advance the Nebular Hypothesis: the Bible has it too. Scientists are not its originators, because the Bible had it 3,500 years ago; and the modernists have not got it yet, for even now they have not got it right.

55. Likewise is modernism wrong with its theory of Organic Evolution concerning the origin of man; a theory which the Bible does not share at all.

The Biblical record declaring man to have been created about 6,000 years ago as a highly intelligent creature from the very beginning is not to be scoffed at lightly, nor discarded so airily, on the modernists' mere say-so. In other words: as far as actual proof is concerned the Mosaic theory of the creation of man is more convincing and more trustworthy than that of the modernist.

We shall see that the Mosaic 6,000 years of man's history are supported by undeniable self-proving facts, and let the reader decide for himself whether it is not as stated here.

56. According to Moses, in the Biblical account of creation, man started life as a highly intelligent being, as really befitted one who was created by God Himself. As such, he immedi-

ately began to reveal his great intelligence in his thoughts as well as in his deeds: thus Edisons and Watts appeared almost immediately.

He was able to name all animals according to their nature and use for him. (Gen. 2:19) He could build an ark to withstand the storm of a terrible flood. (Gen. 6:15) (Engineers and modern shipbuilders admit today that the dimensions of the ark given in the Bible are exactly those necessary to give it full safety against turning over; and they actually build all modern ships in dimensions proportional to those of the ark.) In his earliest days man discovered the harp and the organ. (Gen. 4:21) He became the instructor of every caster of iron and brass. (Gen. 4:22) He discovered the art of making brick and of building a high tower by using mortar. (Gen. 11:3)

He discovered quickly all things necessary for him, most of them being still in man's use to this day; such as wine, bread, brandy, beer, glass, pottery, paper, textile goods, silk, mirrors, tanned leather, wheels, and hundreds of other useful things and arts. He learned soon to domesticate animals for burden and work in the field, for dairy products and wool, for meat, and for tallow.

57. The logic is obvious! Man should really have been able to do all things in his earliest days because he was intelligent from the very start, and since Moses mentions most of the above named articles, they certainly had them.

He soon advanced so far in civilization that he laid the foundations of many great arts and sciences for all generations to come. Painting, sculpture, music, mathematics, astronomy, the highest religious doctrines, the art of writing, the art of embalming the dead, the idea of coining money, and many other important arts and sciences were first invented thousands of years ago, and our modern civiliza-

tion is still making good or bad use of them.

Some arts are forgotten and we cannot even rediscover them. Embalming, as the Egyptians practiced it, is among the arts lost to us.

58. It all fully justifies the Mosaic record that man came into existence not as a savage and a caveman, but as a highly intelligent being. The fact that there were also savage people in olden times does not disprove the truth of man's high intellect in the days of his first appearance. There are savages to be found today also, even among so-called civilized populations; but the reason is not lack of inborn intelligence, but lack of opportunity, education, proper leaders, and the like.

The Biblical account of man, his coming here as a creature in the likeness of his Creator, intelligent and capable under proper conditions of reaching the highest levels of true civilization, is not only historically undisproved, but verified by a thousand undeniable facts.

59. The Biblical record of man is so fully convincing as to be the true record. Man is supposed to have appeared here on earth about fifty-seven centuries ago, and the best inventions of the ancients are now known to date back about the same length of time, which proves that man and civilization came together, almost at the same time.

No important human achievement of any sort is known to be older than about fifty-six centuries, so it corresponds exactly with the Biblical time of man's appearance here on earth: hence the convincing proof that man was intelligent from the start. At least he was no savage cave-man fifty-six hundred years ago. The pyramids in Egypt with the embalmed mummies in them are just about five thousand years old, and those who were responsible for them were certainly no cave men; this is an important fact as will be explained soon.

60. Now let us see what "convincing" proof the modernist has to offer. He says that man is here longer than about fifty-seven centuries and that he started life as a savage and cave-man. According to his idea and belief, man is here on earth tens of thousands of years, and his intelligence was developed gradually. In the beginning he was no more than a poor caveman, not much more than a bestial savage. Since there is actually nothing to prove that previous to six thousand years ago man showed any intelligence at all, we must conclude then, that after remaining for tens of thousands of years a real savage, man suddenly became civilized, almost over night, so to speak.

From the time previous to the last six thousand years, there is absolutely nothing to prove that man even existed, but if he did exist, he did nothing to prove his intelligence to us. At best, he must have been then a step or two from complete savagery, yet he began to make the most important discoveries all at once. It seems that one certain night (exactly around the time when Adam was supposed to have been created) Mr. Caveman went to sleep in his cave and when he woke up in the morning, he began to invent things, and he even started to embalm his dead scientifically, and to build the wonderful pyramids for them.

Why did not the cavemen possess any brains at all until the time when Adam is supposed to have been created? During thirty or fifty thousand years, or even longer, if it pleases the modernists, man remained as uncivilized as an animal. He did not know enough to build a hut for himself. He lived in caves like the wild beasts of the forests. He did not leave a single proof of his awakening intelligence which is now ten thousand, or at least, seven thousand years old. Why did he become intelligent so suddenly, *just* fifty-seven centuries ago?

The modernist simply offers fifty thousand years of fiction.

61. This certainly disproves the modernist's theory of man's evolutionary, gradual development, most completely. Such truly wonderful pyramids and embalmed dead, fifty to fifty-five hundred years old, but not one single little tombstone sixty-five or even sixty hundred years old! Palatial graves of mighty kings fifty and fifty-five centuries old, but not one grave of some tribal chief older than sixty centuries! The highest human intelligence *since* the Biblical time, but not a trace of Eskimo civilization of one thousand years previous!

The modernist's fifty thousand years has not a single civilization to offer us; the period is an immense blank. On the other hand the Bible's six thousand years gives us the Egyptian, Babylonian, Assyrian, Hittite, Minoan, Pelasgic, Hellenic, Hellenistic, Roman, and Persian civilizations (not to mention others); surely a remarkable procession of cultures. The procession is understandable if man was created intelligent; but if evolution is true, the long sterility is unaccountable when it is followed by such luxuriant fertility.

62. The modernist has nothing at all to convince us that his theory of man's slow evolution has any truth in it. He has imagination, he has supposition, but no facts. If anything, his theory of evolution is fully disproved. He cannot prove that prior to the Biblical record there was a man of any intelligence and he cannot deny that the early man, according to the Bible, showed possession of the highest intelligence and these two facts remove completely all doubts that his own theory about man is thoroughly unconvincing and without any foundation whatsoever.

But there is one more point in favor of the Biblical record, as against the ideas of the modern Bible-critic. The former is trustworthy because it is history, the latter is not

because it is speculation: it is history versus speculation. The Bible merely records facts, whereas the modernist is only theorizing.

63. Moses gives the record of the world's age as being by now close to six thousand years, and the man Adam as the progenitor of all mankind, and God's own creation. The Biblical record shows that Moses was the fourth man removed from Shem and the sixth from Adam in receiving the tradition of world-creation, as coming from mouth to mouth; and his words ought to carry much weight from a purely historical standpoint. Jacob was, according to the Bible, seventy years old when Shem, the son of Noah, died. Shem was one of the eight survivors of the flood, and the patriarch of the whole tribe of Hebrews, known by his name until this very date as "Semites". Jacob naturally knew his patriarch Shem, spoke to him, and learned from him all about the previous record up to Adam. He handed the record to his son Levi, who passed it on to his grandson Amram, the father of Moses. Thus Moses was the fourth man from Shem to receive the record.

Shem was one hundred years old when Methuselah died, and the latter was over six hundred years old when Adam died, so Moses was the sixth man in receiving the tradition from Adam. The line was: Adam, Methuselah, Shem, Jacob, Levi, Amram, and Moses.

64. The nations Moses mentions, and whose origin from Adam he gives, actually existed in his time. They were alive and all around him. It is hardly believable that he would write a history of his own time subject to

denial and to make people call him a "liar". What would he gain by it? What profit would the prophet have from his lies? What benefit would he derive by recording in his book, the Pathrusim and the Casluhim, carefully adding that out of them came the Philistim, and remembering many other small nations of his time? (Gen. 10)

65. Moses gives the origin of 70 national groups up to Adam, and since his generation must have known them to be so, he surely gave the facts correctly, and they must be understood to be historically true. If history has any value at all, and if the reputation of a historian as being sincere, honest and trustworthy means anything, then Moses, the sincere moralist, sage, and prophet, a man above any suspicion of lying for profit or other reasons, has surely given us true historical facts; and in his description of the origin of all nations of his time up to Adam he could not have used anything but true facts, known to all who possessed knowledge then. The tradition was current history, since it was only recently that the patriarchs Ham and Japheth had died; and they transmitted the facts to their generations, as Shem did to his. Moses therefore, had no possible chance of misrepresenting the truth. At any rate he is as trustworthy as any other historian in the world. He, more particularly than anyone else, would be most careful in describing the history of his own times, because he had several opponents who refused to recognize him as the leader of Israel. The first untruth that they discovered in his historical record would surely have been used to discredit his leadership and greatness.^[1]

66. (1) Korah, who organized a revolution, trying to disqualify Moses and Aaron as leaders, had for his argument: "Ye take too much for yourself, seeing all the congregation is holy, every one of them, and God is among them: wherefore then lift ye up yourselves above the congregation of God?" (Num. 16:3)

If Korah thought that he could point out Moses as a liar and falsifier of historical facts, he surely would not have hesitated to come out with it; and what a strong point it would be for his argument that Moses was not the holiest of them all! It would actually prove him most unholy and unfit for his position

67. Thus, if Moses is to be considered an unreliable historian, every other ancient historian's work is to be declared untrustworthy, meriting immediate discarding as lying junk. There is no other ancient historian who is to be trusted more than Moses, the father of the highest code of morals, the ten commandments, prophet and historian as well as father of monotheism. If he should be doubted whom are we to trust? Furthermore, his writings were read, re-read and taught by him to a most stubborn, critical and discriminating people, so what chance did he have to introduce any stories unknown by tradition to all and everyone of them?

68. There is the man with the highest possible reputation for being holy, honest, and trustworthy; and there is the situation which would not allow him to record anything disputable. There is also the total lack of motive for him to lie; yet his record of all the nations shows in detail how all started from Adam. The first "Who's Who Among the Nations", has all the

earmarks of true history, and thus nothing but actual facts to the contrary should be accepted to discredit it. But such facts do not exist; or if they do, have not yet been brought forward by anyone.^[2]

70. What historical facts (not vague suppositions) can the modernist offer to offset the Biblical record of the man Adam and of the fact that he was the progenitor of all known mankind? Can he point out one single nation or one single tribe, proving satisfactorily that it existed before Adam?

No!

Can he point out a building, a ruin, a cemetery, a small graveyard, a single tombstone, anything at all to prove by actual facts, not fancies, that somewhere, someone lived before Adam's time?

No!

The modernist does not believe in the Mosaic record of man. He rejects it, declares it worthless and mocks it (though he has accepted the Nebular Hypothesis), but as for actual proofs to deny it with—he has none, say

as leader of the holy congregation. It was only 800 years after the flood, and Egypt was a land of sages, scientists, astronomers, and historians; could Moses successfully invent a flood story, a genealogy of nations, etc., without Korah branding him a brazen falsifier of history? The fact that Moses himself recorded the story of Korah, should not mislead one into thinking that he would omit an accusation that he had falsified history, from motives of pride. That he would not omit it, can be seen by his mention of his own killing of a murderous Egyptian slave-driver (Ex. 2:12). What other historian did or would treat himself in such a way?

69. (2) The critics who maintain that the Mosaic record of Genesis was written 700 years after the time of Moses, are totally wrong, and lately were actually discredited by scientific research. Here is an item which appeared May 25, 1937 in the "New York Times" and other papers of that date:

"Bible Stories Proved. Those early chapters of the Bible are authentic literature of successive eras of remote times and not Israelitic literature written 700 years after the death of Moses, Dr. William Albright, Biblical authority of Johns Hopkins University, declared last night.

"New archaeological discoveries", Dr. Albright said, "have firmly re-established this theory, over which Bible students have argued for centuries.

"The most valuable proof we have gathered in long years of research are the Nuzi Tablets. They prove the patriarchal stories of Genesis were not written during the period of the divided monarchy (700 years after the death of Moses). Rather they show conclusively the stories in Genesis were transmitted substantially from far more remote ages. In fact, the Genesis stories appear to be a shorthand version of the national saga of the Hebrews."

This is exactly what was maintained by the Hebrew sages thousands of years before Dr. Albright.

what he will! Of fanciful proofs he has great store, but they are ridiculous, much rather than the story of Adam which he tries to make a laughing stock.

71. The modernist finds a giant skeleton with a funny skull of some sort, and he declares it a specimen of man fifty thousand years old.

But in truth we have plenty of men with such funny skulls even today; and surely there were or could have been such men in every past generation.

He introduced to the world a regular type of cave man in print. It appears in Sunday magazines and in picture books and many simple-minded readers take it for granted that it is a true picture of some early man to be found at least somewhere in a museum; but it is only the work of artists. No such man was ever found, dead or alive. He excavates some peculiar tool, some rude stone implement, or some quaint piece of primitive art on a tablet of stone or clay, and declares it the work of prehistoric man of twenty or fifty thousand years ago, as if there are not uncivilized men in the world today who actually produce such things now, or as if they cannot be remnants of some time in the past 6,000 years. His proof that the age of the earth is more than 6,000 years by digging up prehistoric animal skeletons is also of no value in refuting the Biblical record.

In the first place, no skeleton was ever found with a tag on it, showing the year when the animal lived, and to fix the age by any theory is nothing but guess-work and speculation. Such fossils, as they are called, are

often declared millions of years old. Nobody even knows whether a skeleton could exist a million years; whether it would not turn to dust in a much shorter period than that. It is all airy talk to fix the age of fossils and to determine by them the age of the earth. Besides, the age of the earth has nothing to do with the time of man on it; so far as the Bible is concerned, the earth might truly be older than six thousand years. It might also have had some prehistoric animals on it many thousands of years ago. The Bible does not exclude such a possibility. On the contrary it freely gives it plenty of room, even hinting at it through its code of signs, if anyone is interested enough to study them.

72. The old Hebrew commentators of 2,500 years ago interpreting the four crowns upon the first letter in Genesis (those signs are found only in the costly hand-written scrolls) have declared that this is the fourth of four worlds of 6,000 years each; thus, before Adam this earth existed eighteen thousand prehistoric years and it had many huge animals roaming upon it during that time. This interpretation is one of those recorded in writing and it is to be found also in some of the present day Hebrew commentaries on Genesis. In Book III of this volume the reader will find more material on this point.

Thus, some of the fossils might indeed be older than six thousand years; they might be twenty to twenty-four thousand years old. Surely no scientist can guarantee that he will not mistake a fossil twenty-four thousand years old for one a million years old! ^[3]

(3) According to the above mentioned theory, which the Bible's code of signs hints at, this world is the fourth to be on the earth. The first three had animals only, and each world existed 6,000 years, then everything in it was destroyed, and a new world began to develop. Man came upon the earth with the beginning of the fourth world, about 6,000 years ago. The creation, as described in the Bible, refers chiefly to the beginning of the earth, nearly 24,000 years ago, and partly to each new world following. Later on the record of creation gives a full account to show how the creation of mankind, in this fourth world, and the account of the creation referring to all four worlds, harmonize completely. (See sections 259-260)

73. Neither is the theory of the earth-crusts so definitely established as to be taken seriously. There is the well-known story of a horse skeleton found on the Mississippi river bank, buried under a crust known to scientists to be fifty thousand years old. This was accepted as a proved fact: that fifty thousand years ago there were horses in this country, but digging deeper in the same place and reaching a crust supposed to be a quarter of a million years old, an Indian canoe about a hundred years old was found—and there was no doubt at all about its age!

74. At any rate, it all has little to do with the Bible's record of the age of man upon the earth. This record concerns not the earth, but the time of man upon it, and this no scientist is able to offset, except by wholly fantastic suppositions.

75. You may give the scientist all the credit, all the respect you want for his opinions; but when he tries to disprove the Biblical record of creation of man and of the world, his arguments are not backed by a single fact; he can only offer suppositions which are by no means trustworthy. Add to it the fact that science is changing from year to year, and from century to century through new discoveries, and it becomes as clear as daylight that the scientist is not and cannot be trustworthy concerning world creation: for what he says now, he himself might refute tomorrow by discovering new "facts". He does his best, theorizing, speculating, offering various suppositions, often being forced to refute them; whereas Moses wrote the history of his own time, and if Moses was scientist enough to introduce the Nebular Hypothesis to the world, he could not have been the type of man given to accept legendary stuff as history.

76. Meanwhile the modernist is only helping to harm civilization greatly instead of advancing it; and though he

might pride himself as being more beneficent to mankind than the ancient, primitive Bible, it is not so at all. A logical comparison between the two shows it to be a completely false assertion, the result of that kind of pride which goes before a fall.

77. The Biblical account of the creation declares that God created man Himself. It furthermore declares that every man, individually, is sent to the earth by God, and that we have all received through Adam a number of instructions as to what we may and what we may not do in life. (Very important instructions too, as will be seen here in the record later.) It gives the true conception of sin: that it is no offense against God, but against the sinner himself. Man's duty to God is not to serve Him or to praise Him, but to accept His good advice for man's own happiness. According to the Mosaic theory, God does not demand of man anything for Himself; He wishes to do things for man, to serve him, and to make him happy. Man is required only to co-operate in the divine intentions and plans for his own good.

78. Man is thus elevated to the state of being the protégé of God Himself, and he is under His continual guardianship. He is sent here to the earth by God. He is soon to return to Him and while on earth he is almost a little god himself. It all helps to make man feel that he is somebody important and responsible. It tends to make him feel godly himself, to temper his low passions and make him treat his fellow-men more like a loving brother than a cold tyrant. Men like this are the best material for the building of a civilization: they feel the need and the blessing of civilized life, and they are ready and anxious to build civilization and to promote it.

And in helping to make men anxious for a civilized life, the Mosaic theory is certainly helping civilization itself. It is beneficial for the world at large, as well as for the individual.

79. To the scientist who preaches evolution, man is only another animal. He is responsible to no one. He is not an honorable individual, but one of his kind, like any base creature.

80. The scientist tells man that he dates back through his species to the monkey tribe, a million years back; this goes back a million years to the first life in the waters; which dates back a billion years to the time when the whole earth was a ball of gas, which goes back still another billion years to the nebula: so if there was, or is, a God behind the nebula, it is certainly not of great concern for man at all. A cunning wink here and there adds to the information that the existence of God behind the nebula is not so certain, and of little importance, for the whole solar system is only one of a billion such systems and the whole earth is like a grain of sand in the solar system, so what importance can man have to God, if there is one somewhere?

81. The entire universe is nebular stuff. Man is an animal far removed from the nebula, and still farther removed from the Will of God, if there is such a thing, so Mr. Man is free and clear of any obligation, and can act as he pleases. If this is not preached to the masses directly, they get it easily enough from the general idea of the theory. Civilization becomes then in the eyes of the masses, a good means for taking as much pleasure as one can get out of life, and get it as best one can, by hook or by crook. No God, no responsibility, and no reward or punishment; so why be honest and merciful and suffer when you can get all you need by dishonesty and brutality. Might gets you somewhere, but a truly civilized morale leads you to the poorhouse, so get all the sweet benefits of civilization without incurring any of its responsibilities and whistle at every moral philosophy. All of this philosophy of right by might is exactly what Nietzsche taught. We know the terrible price the world paid and is still paying

for the practice of this philosophy by one European power. The hundreds of billions of wasted dollars was nothing when compared to the tens of millions of wasted human lives. The death and destruction caused by this nation which discarded the Bible left a "mark of Cain" on the soul of mankind which may never be erased.

82. From atheism there is only one short step to violence and murder; and the evolution that "started" so many millions of years ago by splitting up the nebula, begins to end its work by splitting up the earth into pieces. It also reverses its work with man, and though it is supposed to have developed man out of a monkey and a cave man into a highly civilized being, it begins to deteriorate him back to cavemanhood and even back to animal monkeyhood, as a modern philosopher put it wisely about science in general: "Increased knowledge has merely provided us with more efficient means for going backwards".

83. If revolutions and wars leading to general destruction continue, and if the pillars of our civilization are shaken and crushed, it is not the work of those following the Biblical philosophy, but of those ignoring it, who believe in evolution, and that man is responsible to no one. The credit for it is to go fully to modernism, which declares the Bible to be dead and deserving to be buried.

And if this result of modern science is to be considered as gratifying, then the modernist is beneficial indeed!

84. It all goes to prove that you cannot take anything for granted. You cannot be sure of anything, no matter how obvious, how self-evident, and how much reputed to be the unquestionable truth. There are ingenious forces in this world doing all they can to make people accept as truth things that are falsity itself.

One must examine and analyze everything before accepting it, and unless fully convinced by facts and by

logic of pure reason that he is not a victim of somebody's mistake or prejudice, he must reject it in no doubtful terms. To leave one's assumptions and convictions to the mere probability that they are true, because so many other people believe so, does not alter the fact of their being wrong, if and when they are wrong: as an old English philosopher expressed it: "Probability does not make any alteration, either in the truth or falsity of things." And we add: Scrutiny and critique of pure reason do alter things, particularly the things merely *supposed* to be true or false.

85. Thinking superficially and taking things for granted, most everyone will agree readily that modern science excels Biblical science; but things begin to look quite different when closely

investigated. At least in this case, concerning biology, evolution, and the Nebular Hypothesis, we find that the Bible surpasses the modern scientist; though the latter ignores and snubs it in a way. When one has read and digested the foregoing arguments, he will admit that of all men, the modernist should be the last one on earth to ridicule and snub the Bible.

There remains one subject to discuss briefly before turning to the actual translation. This is the Biblical idea of God, and an understanding of this will greatly help the reader to comprehend the account of the creation; and to prove beyond any doubt that the modernist has yet to learn from the Bible that part of the Nebular Hypothesis which will make it fully and truly scientific.

BOOK ONE: INTRODUCTION

CHAPTER THREE

GOD

86. The question whether or not there is a God who is the Creator of the world as stated in the Biblical record of creation and throughout that book, is one which proves itself contradictory to good logic and to the fundamental rules of our faculty of thought; it is no question at all.

To begin with, our human mind cannot conceive the possibility of anything existing without having been created by something or someone of prior existence. It would mean, of course, that such a thing created itself; and this is, most surely, unthinkable. How and when could an existing object ever be able to create itself, if *before* being in existence it was nothing, a nonentity, unable to create anything; and since after it was in existence, and did perhaps have power to create something, it did not have to create itself, for it was already created and in existence?

If one single smallest particle of matter cannot create itself, and cannot come into existence unless created by something preceding it in existence, how could the earth and the whole universe have come to existence without a Creator preceding them, One Who caused their creation?

87. The only logically justified question concerning world-creation is how and by what means it came into existence; since, according to the fundamental rule of our human understanding, there really should not be any universe in existence. There was no possibility for it, or for its beginning,

no matter how small or how far back, ever to have been started. This is no empty statement, no sophistry, but the soundest, most logical, and the only possible conclusion to which our human mind forces us to come.

88. The theory of evolution merely leads us back through a line of natural changes where certain forces of nature changed one thing or form of matter into another, bringing us way back to the atom, the smallest particle, so far, supposed to be the original beginning of all matter in creation. But there is no scientist, no thinker of the highest sort, including the evolutionist, who could, or who did, suggest the possibility of one single atom ever coming into existence all by itself. As a matter of fact there are not any real scientists who ever maintained that the universe was spontaneous in origin. At the most they admitted not knowing whether there is a God or not, not being interested in the question of who created the world, but only in *how* it was created; more correctly, how it was developed into what it is now from beginnings as remote as can be traced. The later studies of Eddington, Jeans, Shapley, and others have even led them to believe that there actually is some power which began everything. They do not call this power God, but the name is not important; the fact that there is a supreme power who is the original Creator is important.

89. Evolution might be the system by which the Creator developed the uni-

verse, but a system too must be planned by someone, and must be put to work by him. It cannot invent itself out of nothing and begin to do things, especially such a thing as the creation of a universe. Behind a system there must be a directing power to make it workable. Evolution may carry back the creation of the world ten billion or a billion quadrillion years, but still there would have to be a beginner and a beginning, even if that beginning, remote and scarcely imaginable, consisted of but one single atom. Granted, furthermore, that the first single atom possessed such wonderful thinking powers that it was able to lay out such wonderful plans as the creation of a universe, it still could not have come into existence all by itself. According to our conception it must have had a creator, preceded by another one, *ad infinitum*, because our human mind, as we all know, refuses to accept the idea that anything can create itself; and it cannot offer an idea that suggests the slightest possibility for such a thing.

90. Anyone who could supply an acceptable explanation of how the universe could ever have been started all by itself, without an original Creator, would justly be declared the greatest thinker of all times. Such a discovery would truly and for the first time give mankind a right to begin doubting the existence of a creator. But no scientist has so far offered any such theory to prove that one single atom was able to create itself, hence there should not be any of them, and there should not be a universe in existence, evolution or no evolution.

91. The two alternatives possible as to how the universe came into existence are either that there is no universe, or that at the root of its origin there must be One Creator without a beginning; One Who was without creation Himself, One Who is eternal, without beginning, without end, like time and space.

92. The creation of our universe

could only be possible if there is in existence an eternal Creator, One Who is Himself without beginning and without end, Whom we call God, as we humans must have a name for everything. That there could be such things as eternity and infinity we can well imagine from our own conception of time and space; though we do not understand them clearly. Without such a Creator there could be no possibility for our universe to be in existence; it would have to create itself and this is utterly unimaginable, as we have already explained.

93. The truth, therefore, is that we do not maintain the idea of "God" because it is convenient for us to do so, or because we do not wish to ignore religious tradition about Him, tradition coming to us from sages, saints, and prophets, but because our logic forces us to come to the idea of "God", as to the end of a blind alley, whether we like it or not.

94. We are simply forced to say that there **MUST** be such a God Who is eternal, without beginning and without end, because without just such a Creator there could not be a universe in existence; no more than the Brooklyn Bridge could be in existence without there having been a human engineer who built it. No bridge could fall down from heaven, or grow out of the earth like a tree; and there are no other creatures on earth who could build one, so it follows that if there is a Brooklyn Bridge it was built by human agency, otherwise there is no bridge at all.

The same choice between the two conclusions is true of the universe.

There could be no universe in existence unless there is a Creator without a beginning, One Who exists eternally; but we know that the universe is here, with ourselves as part of it; hence there must be an eternally existing Creator Who is Himself without a beginning, Who alone was not created, or there is no universe in existence!

95. It is for this reason that the question of whether or not there is a God Who created the world, is unjustified and no question at all. Anyone who doubts the existence of God the Creator should first offer an explanation of how he thinks the universe came into existence *without* a Creator whom we call God! Anyone who says: "Prove to me that there is a God, or I refuse to believe in Him", should be given the answer: "Prove first that there is NO God, that the universe could have created itself!" Unless someone is to find out an acceptable theory to prove that it was possible for even one single atom to have created itself, rational man cannot help maintaining that there MUST be a Creator, and, as will be shown later, One Who is Himself without beginning.

96. Faced by the fact that our natural conception of things is such that every beginning presupposes the existence of a preceding beginning, and that, therefore, the longest possible line of creators, reaching back and creating one another for trillions upon trillions of years, would not answer the question of how the original, the first creator came into existence, there is no alternative to the conclusion of the One Creator at the root of the origin, but One without a beginning and eternal.

The person who doubts the existence of God the Creator, and who demands proof of it, might as well doubt the fact that the Brooklyn Bridge was built by a human, and ask for proof before accepting it as fact. In the latter case he would surely appear ridiculous and be given the answer that if he does not believe that a human engineer is responsible for its existence, he should be kind enough to explain how it could have been created without one. Without facts to prove his theory that the Brooklyn Bridge is not necessarily the creation of a man, he would just be making a fool of himself by asking proof that

it is. No one would even bother proving to him that it was actually a human who built the Bridge, and that it did not appear all by itself.

Those maintaining that there is no God Who created the universe, or asking for proofs from those who do believe the existence of God, are either misled ignoramuses or malicious misleaders. They have not the slightest logical justification for their ideas since they cannot offer a reasonable explanation of how the beginning of the creation could have started without some beginningless agency responsible for it, and Whom we call God. Hence, whatever they maintain is sheer nonsense.

97. There is a God; the universe had a beginning, and the beginning started through creation, when something was brought into existence out of nothing. At some time there was nothing in existence except the One Creator, then the Latter made a creation—whatever its beginning was—and thus the universe was started.

There was a beginning, there was a creation out of nothing, and there is a Creator Who created that beginning!

No true scientist in the world is denying or can deny these three main points in world-creation, unless he wishes to appear ignorant! The universe does not run back endlessly, it had a beginning; it is not an endless evolutionary development of one thing into another from still another, ad infinitum; its origin was created out of nothing; and the Creator Who could have done such a thing must be an Eternal Being, who had no one preceding Him, and Whom we call "God".

98. The Biblical account of the creation starts out with three words giving the clearest expression to these three points of creation; "Beginning", "Creation", and "God". The first three words in the original Hebrew text of the Bible actually mean in translation: "Beginning, created, God"; to be made sensible in English translation as

"The beginning was created by God." Any other version is unfaithful to the original. Literally put into English, it would read: "The beginning created God." This is protected in the original by intonation signs which make it impossible to mean, "God was created by the beginning." Hence, the proper translation must be as it is above: "The beginning was created by God." [1]

99. The first word means here: origin, the beginning of all beginnings; the second word means: creation out of nothing; it is used throughout the Bible only in connection with God's six days of creation, never with any of God's works of transformation, when He is said to make something out of something else, or with a work of man which can never be anything but a transformation of something already in existence; and the third word, meaning God, is the synonym expressing in Hebrew, the Godly Spirit of Law and Order; the standardizer of nature, of all laws under which it is to function. Thus the first three words of the account of the creation in the Bible give us the three main points of creation: the foundation of all science. Everything that science might say in connection with the creation of the world is only an explanation of nature and its laws, and their functioning in accordance with God's laws since creation; it cannot deny the Biblical foundation and still remain scientific. It is scientifically that it is impossible to suppose that the universe could have come into existence without a beginning, without being created out of nothing, or without a Creator, Himself eternal and without beginning. To

maintain the possibility of those suppositions is to be completely contrary to the principles of scientific thinking.

100. And once recognizing the true fact, that the universe had a Creator Himself without a beginning, it is, of course, an absurdity to say that He is no more than an insignificant atom. He surely is big enough to measure up to His task of world-creation, and it is He Whom we call God. It is He Whom we shall now try to define according to the conception of Him given in the Bible, which is the highest conception that the human mind is able to grasp.

101. Just as we are using plain human logic to arrive at the conclusion that the universe could not have come into existence all by itself, and that it must have had a Creator, so likewise we can use our logic to define the Creator of the universe and arrive at a conclusion as to what sort of God He IS. In other words: we may be able to define what kind of Creator God MUST be, in order to be acceptable logically as the Creator of the universe.

Since the first, last, and most important point to be understood and remembered in the effort to conceive God the Creator, is His being beginningless, God the Creator of the universe cannot be anything that had a beginning. Any object or power that was not once in existence and then appeared, was created by someone else previously: hence, it had a beginning and cannot be God; there was a Creator before it.

The idea of God forced upon us by the conception that without a beginningless, eternal Creator there could never be a universe in existence, makes

(1) The way the common translation has it: "In the beginning", is etymologically incorrect. There is an entirely different word in Hebrew expressing, "in the beginning". The word used here is used all through post-Biblical literature as a noun, "the beginning". It could, however, also be translated, "in the beginning of", but since the verse does not mention in the beginning of what the creation took place, it cannot mean to use it as, "in the beginning of"; it uses it as a noun, "the beginning", and in the sense explained above. Any student of Hebrew knows that this explanation is the only one possible according to the rules of Hebrew grammar.

it impossible to accept as God anyone or anything created, which had a beginning. It is the first and original Creator only, hence the beginningless Creator, for whom we are to look. Thus we must draw a sharp line between the original Creator and everything else in existence.

Except the One original Creator who had no one to create Him and no beginning, everything in the universe is created stuff and had a beginning.

102. The following three definitions indicate and determine most definitely all things and powers in the universe to be of the second kind, of those belonging to things created and having beginnings, therefore to be eliminated from the list of possible candidates for the position of the One original and beginningless Creator, God: *not one* of them could be God!

1) Any physical matter composed of atoms, or of elements, or of both.—Since matter is a composite of atoms and elements, the latter two precede it in creation. It is they that create physical matter, thus matter is created stuff and has a beginning.

2) Any unit at all, even consisting of one element, or of one power, such as fire, electricity, radium, etc.—The reason is given in the next, third, definition.

3) Anything limited in time, space and power.—If a given thing, let us call it A, does not cover all the eternal time, all the endless space, and all the powers existing, it is limited, and there is time, space, or power, or parts of them, outside it; there must be also something else, let us call it X, who is greater and of previous existence, who created both: A, the thing limited, and that which is outside A's limit. A, therefore, is created by X and had a beginning.

And now, applying our delimitations, God cannot be anything material. He cannot be one specific power,

and He cannot be limited in anything else. There can be nothing outside Him. He is all the spirit, all the wisdom and knowledge, all the powers imaginable and unimaginable, and He is also the eternity of all time and all space. He is eternal, omnipotent, omniscient, and omnipresent. Anything less than all the above combined could not be God.

103. God is "Unity". He is not even One, in the ordinary sense of the word, but "Unity"; indivisible and all in one.

Our own mind gives us a slight conception of such unity. It contains so many different qualities and powers, such as wisdom, memory, understanding, judgment, will, inventiveness, speech, foresight, fear, talent for music and other arts, and many other qualities and spiritual powers, yet it is one indivisible and perfect unity; a spiritual unity combining all sorts of qualities in one.

Our own mind, however, is only a small spark of divinity, deplorably limited, while its source, God the Creator, is in the same sense a unity unlimited, embracing also eternity, all endless space, and all possible powers.

In saying, "One God", we must not imagine that the expression means simply that there are not two or three gods. It is an all-embracing term, and is used in the sense of One which is everything. He is each second of time, all eternity back and forth. He is not limited to a certain form, sitting somewhere in a certain place, and ruling all creation from there. This is by far not God, not the God of the Bible, at any rate.

We must encircle in our minds all time, all space, and all that is in the midst of it—the universe:—all that is, IS "One God."

There is no particle, no matter how tiny, of spirit, matter, space, or time, which we can say is not part of God. ^[2]

(2) The Biblical prophets speaking of visions in which they seem to have seen God sitting on a throne, were speaking figuratively. It was their poetical way

Nothing less than all this COULD be God. Not one second of time, not one millimeter of space, and not one atom of creation could be outside HIM.

104. The name "God" has come to be understood even by intelligent and religious people as something limited in space and separate from time. They think of God as the most powerful Supreme Being, sitting somewhere in heaven and existing eternally, but it is all entirely wrong, religiously contemptible, and logically false.

"I am", is what God calls Himself in His book. It is indeed the very best conception of God for man to form and with which to signify His name.

"He is". He is everything, everywhere, all eternity; all endless space. He is the absolute unity of all. He is the whole universe including the wink of your eye, the word on your tongue, and the pus of your wounds. This might sound ridiculous, even blasphemous, concerning the Divine Name, but it is true, and it will become completely understandable and acceptable after the creation of the universe has been made a little more conceivable to our human minds.

105. According to the higher interpretations of the Mosaic shorthand code of signs in the account of the creation, the universe was created in the following manner.

God, Who is before all, the entire endless space, compressed a part of His own volume, whatever it is,

creating in the midst of Himself a vacuum. In that vacuum, God's Will placed Itself and created the universe by actually transforming Itself into everything that comprises the universe.

106. This is the higher conception of the Biblical expressions: "And God said, 'Let there be this'. And God said, 'Let there be that'." The Will of God, transformed Itself into powers, elements, atoms, creating thus, material substances out of nothing, for if God could not turn His spiritual powers into physical matter, who else could? And who else made it?

Thus the universe, the planets, the stratosphere, the earth, everything on it, the natural laws, cause and effect, and whatever happens in the universe, is nothing but the Divine Will actually transformed into everything existing. Though the universe occupies billions of light years in space, and solar systems move in it with the swiftest rapidity, it is all like a little speck compared with the divine volume, since the highest mathematical figure dwindles into nothing, when compared to endlessness which is beyond calculation.

107. But the fact is that within the space divinely apportioned for the universe, nothing but the Divine Will prevails. Everything is the Divine Will Itself, a human being, a mouse, a beautiful face, or an ugly ulcer of the stomach: all are the cause and effect of nature, which is in itself the Divine Will; not something outside It, and acting under Its orders, but actually

of picturing the divine power sitting in judgment, or for other occasions. In other parts of the prophecies they sternly warned the people against limiting God to any form or space.

"Do not I fill heaven and earth, saith God?" (Jer. 23:24) "To whom will ye liken God? Or what likeness will ye compare with Him?" (Is. 40:18), and dozens of other places.

In the same figurative manner they spoke of divine powers of sight, strength, etc., by calling them, "God's eyes," "God's arms," and the like. They surely did not mean to say that He actually has eyes, hands, ears, etc. In fact, they said, "He that planted the ear, shall He not hear? He that formed the eye, shall He not see?" (Ps. 94:9) Hence He is the origin of all seeing and hearing, and because He wants His creatures also to see and hear He plants in them eyes and ears, the only way possible of giving earthly creatures powers of sight, etc.

Itself. Everything and anything in existence is merely a physical transformation of the Divine Will. A man is a part of the Divine Will transformed into a man; a mouse is a part transformed into a mouse, and so are all other particles in the universe, good or bad, an organic part of the Divine Will.

108. Since the Will of God is an integral part of God, everything is actually God, because God is everything. The pus of a sick man's ulcer is, thus, a part of God too, because it is a transformation of the Divine Will into what it is; and the Divine Will is here too a part of God Himself. The pus is a part truly far removed from God through a long chain of transformations, but it is a part nevertheless.

109. In order to understand more clearly how such divine self-compression and transformation of Divine Will in the vacuum are to be taken logically as the actual fact of creation, we might recall that to a certain extent, human beings are also capable of performing the same process.

You build yourself a great and beautiful mansion in fancy, with many large and richly furnished rooms, balconies, with trees, terraces, and fountains all around. You actually see it all before you, observing its every detail, and visualizing the structure in all its grandeur as if it were real and standing before your eyes. How did that mansion ever come into being, what is it made of, and what finally happens to it?

Your mind, which is a living spirit millions of times bigger than your brain, compresses itself, creating a vacuum in its midst, large enough for your will to transform itself into the mansion while the rest of your mind stands contracted for the time being. It watches the will building and beautifying the mansion. It gives practical advice in the work and enjoys the structure while it stands intact. Thus, the whole mansion and

everything in it is actually nothing else than your will, which is itself a part of your mind: more exactly the mansion is your will itself, transformed into a mansion. The apportioned vacuum in your mind is entirely occupied by your will, every inch of it; and it is your will that turned itself into the mansion, while the rest of your mind stands compressed for the operation.

As soon as your mind decides that it does not want the mansion any more, it expands. The will is drawn in to be united once more with the rest of the mind, the vacuum vanishes, and the whole structure disappears as if it never existed.

110. In exactly the same way, God created the universe, but the Divine Will being also all-powerful, turned itself actually into the real things which it visualized, into physical elements and matter, instead of into merely imaginary stuff, as our human will does when it builds its desired, fantastic mansions.

As mentioned above, the universe with everything it contains, planets and whatever may be on them, with all the changes, creations, and destructions, is actually the Divine Will, not only in the act of being created or set in motion, but in existence. Just as our human will is itself the very material out of which the imaginary structure is built, there being no other material in it except that of the will, so is the Divine Will Itself the actual material out of which the universe is constructed; but It is real, not imaginary. When the Divine Will wishes to have light, It transforms Itself into real light. When It wants water or plants, It transforms Itself into real oceans and forests.

It would not be the Will of God if It could not do that!

At any moment pleasing to Itself, the Divine Will, could, however, turn Itself back to Its former state of pure Divine Will, and the whole universe would then vanish like a motion-

picture when the projector is turned off: in the next moment, though, It might start constructing a new universe.

111. Yet the Divine Will is an inseparable part of the complete Divine Unity as the human will is an inseparable part of the complete human mind. The complete Divine Unity, according to the Bible, could be conceived properly only by embracing in our mind all and everything endless in space and time, all limitless powers of His many other faculties, besides that of His Will, such as we may, and such as we may not imagine.

This conception of God, that He is the Unity of all and everything, and that the whole universe with the limitless vacuum about it is only a small speck within His volume, being a part of His Will turned into what we humans call "reality", and liable to vanish in a moment if it should so please Him, is not a dreamer's fantasy or merely a blind belief traditionally upheld because it is incorporated in the Bible: it is logically the only possible and acceptable truth.

Anything less than or different from a perfect Unity of all and everything as was here explained, **COULD NOT** be God, the Creator, just as anything less than a body possessing the property of emanating immeasurable heat and light **COULD NOT** be the sun in the sky above us.

112. At any rate, this is the Biblical conception of God, whether one will have it or not. Anyone wishing to create his own Bible and his own God and to give his own interpretation of both, pleasing his own fancy, can easily do it, as there is no one to prevent him: but those who wish to know what is what in the original Bible and those who want to understand its many seemingly impenetrable verses, must realize that the Bible has its own conception of God, the conception given here, its own idea of life and after life, its own code of moral

laws for man, and its own philosophy of reward and punishment.

It has it all emphatically and securely though not so easily discernible, incorporated in its text. Unless one learns all about it, he cannot understand the book, has no moral and logical right to criticize it, and makes himself ridiculous, if not also contemptible, by undertaking to interpret it.

113. Luckily for the Bible, as already mentioned before, it can no more be misinterpreted than nature itself. Interpret one verse falsely, and a thousand other verses throw the lie back in your face, refusing to co-operate any further.

A sample of this was given in the first ten verses of the Bible in the common translation, quoted here before. The first verse being wrongly translated, as the fact is, does not only become unintelligible itself, but loses the co-operation of all the other nine verses following. They go wild, are full of questions, discrepancies, and contradictions, making the entire subject an empty babbling, meaningless and nonsensical.

Thus in giving here at first some of the fundamentals of Biblical thought, the account of the creation to follow these introductory remarks will appear as smooth, as clear, as understandable, and as scientifically correct, as ever anything could be.

* * *

114. Realizing that there is a God Who created the universe with everything in it, the first thought offering itself to all of us is of course: "What should be man's attitude and his duty to that great God and Creator?"

Must we believe in Him, honor, love, worship, fear Him; do all these things, or none?

The Biblical answer to this question amounts approximately to what may answer anyone asking the question, "how to be a good citizen"; namely, "if you want to please your government, obey its policeman."

To obey and observe the law instituted in nature by the Divine Will, is absolutely all that man must do; nothing more than that is essential, but by no means is man to do anything less.

As long as the Divine Will, which transformed Itself into the universe, remains in that transformation, everything IN the universe is subordinated to that Divine Will, to stay where it was placed, to behave as it was intended to behave, and never to distort the harmony of the whole of the universe, or of any part of it, by misbehavior.

115. As seen through the never changing activities of all planets, elements, and dumb animals, the law of the Divine Will is in every case compulsory; only in the case of man is it voluntary, left to man's free choice to abide by it or break it at will, whichever he pleases.

The planets never fail in their duty, never change their course or schedule, they never misbehave, and they could never be responsible if anything in the universe goes wrong, when things become distorted and out of order. The elements of nature, all powers and forces, even the seas and oceans, are always true to their natural activities and to the places allotted them. They too cannot distort the universe or harm the earth in any way, except for a good reason, and one forced upon them from outside.

The dumb animals are led by their instincts. They live as the Divine Will transformed into their nature dictates to them. They are never the cause of creating disorder in the harmony of the universe through their own fault.

Man alone can obey or break the law of the Divine Will, as he pleases. He, alone, is given free choice to act rightly or wrongly, hence it shows that all creation depends upon him, that it was created only for his sake, that any disorder upon the earth or in heaven is caused by him, that he is the only

one responsible for its remaining in good order.

116. We can compare the world to a machine, with man as its operator. The machine is subject to cause and effect only. It has no free choice to act one way or another; whereas the machinist operating it does have free choice and the proper or improper work of the machine depends on him only. If he watches the machine properly, oils it in time, does not misuse it in any way, and does not damage any of its parts, the machine will do its work as it was intended to, but if the machinist is lazy or crazy, and neglects or misuses the machine in some way, it will naturally go out of order, refuse to do the work entirely or do it wrongly, or even injure and destroy the machinist himself.

117. This leads to the logical conclusion that the whole purpose of creation is for the free play of man's choice: a purpose to produce self-made spiritual beings under conditions which rather hinder than help. Spiritual sparks of a divine nature in the form of men are sent down to a corner of the material universe; to this earth, where they are expected to be hardened and to grow into spiritual torches, in spite of physical influences which prevent their growing brighter and which sometimes even extinguish their original sparkling.

118. To accomplish this purpose successfully, they must choose to obey the law of the Divine Will; failing partly they bring upon themselves natural calamities as warnings to make good, while failing completely, or refusing to make good after many warnings, they bring upon themselves final destruction.

Heaven and earth, which were created for man's sake, *also* function according to his behavior, good or bad. They function normally and bring him blessings, so long as he obeys the Divine Will, and they become abnormal, creating chaos and de-

struction when he breaks the law prescribed for him by the Divine Will.

The Biblical standpoint about righteousness and reward, sin and punishment, is most clearly established as being a matter of pure cause and effect. A man's good and righteous deed improves something in the universe and it comes back to him in the form of a reward somewhere in his life or in his after life, while an evil act causes actual damage in some part of the universe, and must come back to him in the form of a punishment: this is as natural as the good results of a machine well taken care of, or the bad results when it is neglected and broken.

119. This is entirely different from the belief that reward and punishment are merely conditional for being or refusing to be obedient, respectively, or for just believing in God and singing praises to Him. Hence the Biblical standpoint that a man's fate in life or in after-life is not affected by his worshipping God, praising Him, loving Him, and believing in Him, or by neglecting to do those things, but solely by the fact of whether or not he abides by the law of the Divine Will, expressed through nature.

120. Man is not sent here to earth merely to be tested as to whether he will be willing to keep shouting, "Hur-ray for God!"; then to be rewarded or punished as he shouts or refuses or neglects to do so. His coming to earth is not for a trifling pastime of God, for His amusement at man's good or evil behavior, so that He can pat him on the back and say, "Good Boy! You did behave yourself nicely!", or give him a spanking for being evil, and enjoying his pain and groans. He is sent here for a serious purpose known to God only. The qualification wanted in man for this purpose is his advancing spiritually under tempting and trying conditions, quite difficult to overcome, since no real spiritual advancement is obtainable in any other way. His reward is his success in at-

taining the qualification expected of him; his failure is his punishment. Man, thus, actually *creates* his reward and punishment; he does not get them in exchange for mere obedience or disobedience.

121. For instance, the Biblical story of Adam and the forbidden tree, is not what it seems from the common translation, a case in which Adam was merely tested as to whether he would obey God's command or fail to do so, and that because he did fail, he was punished. Far from it! Understood in such a way the story sounds ridiculous, as will be proved later. He was not to eat of the forbidden fruit because it would interfere with his attaining the desired qualification, rendering him useless for God's purpose in creating him.

The true translation, as will be seen, excludes entirely the question of obedience. It was not a command for the purpose of testing Adam's willingness to obey God, and he was not punished for disobeying, though he was disobedient too. It was a plain matter of cause and effect.

Eating of the forbidden fruit was actually, and by the nature of the fruit, a dangerous thing to do because punishable by natural results, as eating poison is. And Adam would have received his punishment, even if he had eaten of it without having been commanded not to; and without having had to break the divine command, thereby being disobedient. He was merely warned for his own good about the danger of the tree and he was given the free choice to do as he pleased; to eat of it and be punished, or not to eat and avoid the punishment. When he chose to eat of the dangerous tree, it was not simply an act of disobedience, but chiefly of choosing the wrong thing and suffering the consequences.

122. The Biblical text of the story will prove that Adam got a friendly warning, not a command; hence, he was not punished for disobedience,

but for his own foolishness in not heeding the warning. (Gen. 2:17) Furthermore, the Bible does not tell any stories that cannot be proved either as something natural that might have happened, or as some moral lesson for all mankind of all times. The story of Adam concerns all men ever to be born and to exist. Every member of the human race in creation is undergoing the same experience. All men have a free choice in life and the free will to conduct themselves as they please, and they too, are given the same divine warning not to eat of the forbidden fruit. Man's conscience is the divine policeman within him who attends to the job of warning. He does not demand any action in God's favor, but he warns man against harming himself, against doing things dangerous for the man who is fool enough to do them.

To obey this policeman within himself is every man's most important duty to himself, and also to the Divine Will, because man is created for the very purpose of serving God by doing his duty to himself.

123. Belief in God, worshipping Him, or honoring Him in any other manner, is, according to the Bible, by no means permissible and even decidedly objectionable, so long as the one doing it is guilty of ignoring the policeman's warning and of doing things contrary to his advice. One, certainly, cannot abuse and insult the government's police for fulfilling their regular duty, and at the same time continue to shout, "Hurray for the government!"

Worshipping God, or fearing Him, is by far, not what the Divine Will demands of man; not as a duty for itself, anyhow. Worshipping and fearing God might be tolerable or even agreeable to the Divine Will only as a means for prompting man to fulfill his general duties better; that is, of course, in cases where it really helps in some way to influence man in that direction. From such a point of view

even man often demands to be worshipped and feared, and rightly so.

124. Your king, military superior, employer, or even your parents in your childhood, will approve and sometimes encourage your honoring and fearing them; but they too do it for no other reason than to secure your obedience the better. None of them, however, will be pleased or satisfied with being just honored and feared, yet disregarded when it comes to your dutiful performance of their will and set ordinances.

On the other hand, if you are a law-abiding citizen, or an honest worker, your king or employer will never even think of reprimanding you for failing to praise him, or neglecting to visit him socially. On the contrary, not every citizen is allowed to approach the king closely. Not every worker can "honor" his boss with a friendly visit whenever he wishes. With neither of the two can one get too friendly, just because he thinks they are great and praiseworthy. There must be something more to justify intimacy.

How much less can one hope to become chummy with God, the Creator of the Universe, the Omniscient and Omnipresent Almighty, in whose great magnitude the whole universe is less than a speck; when man becomes blind just by looking at the glaring sun which is a dot in the universe and one of the millions of such divine creations?

125. The nearest approach that one may make to God is to conceive the Biblical knowledge heretofore described; to know that God is the *One Unity* of all things finite and infinite, of all powers and results; that there is nothing which is not God and part of His Unity.

126. But how many humans know even this little? Millions have such a poor conception of God that their worship is blasphemy. The Divine Will resents and rejects such worship

and fear of God: not because it could grieve God in any way, but because it is insulting to man's own intelligence, since he is a spark akin to the divine. This is, in fact, the most shameful part of idolatry. Man takes the highest honors he has to confer, the greatest fear he has to display, and offers it to a wooden idol, an animal, or even a plant. If this grieves God it is only the grief of a father seeing his grown son acting like a baby.

127. At best, worshipping God is purely voluntary, while understanding and observing the law of the Divine Will, intended solely for the good of man himself, is most obligatory. Hence, man must first, last, and always obey the divine policeman within him, and by so doing he will automatically act so as to please the Divine Will. As explained above, man is sent here for a serious purpose, to become something useful in the universe; and in order to fulfill successfully his mission, he must behave himself as prescribed. This is his main duty; everything else, such as singing "Hallelujah", is of no importance at all, unless it be a help to keep him straight, and make him fulfill more truly his chief mission—to behave according to the Will of God.

128. According to the Bible, man, in order to fulfill his mission, and as proof of his fulfillment, must keep the world in good condition; and he is thus responsible to the Divine Will not only for himself, but also for everything in creation, for the whole earth and also for the heavens and the heavenly planets. As the only intelligent creation with a free choice either to fulfill or neglect his duty, he is the one to keep the universe intact and in normal working order, or to throw it out of gear and create chaos, or even complete destruction. In the first case he is a success and has fulfilled the mission, for whatever purpose the Divine Will wishes him to fulfill it;

in the second he is a failure and will be destroyed or remodelled, whether or not he has been singing praises to God. Like a manager in a branch office, he has to make good or be replaced by somebody else; if no one else can make good, the office will be closed entirely. To praise the head office in letters or speeches is futile.

129. Thus the idea is that when one man fails, that man is destroyed; when Sodom fails, Sodom is destroyed. When all mankind except one family fails, all mankind with everything on the earth except the one family is destroyed. And if mankind should fail completely to its very last man, the whole earth, the whole solar system, or the whole universe, would be destroyed. Where the failure is comparatively slight, those who have failed are subject to some correction instead of destruction; such correction we call punishment, though its purpose is not to make the guilty one suffer, but to repair him. The process might be painful as a surgical operation is painful; the purpose is to cure and the pain is unavoidable.

130. To please God, man must obey the Divine Will incorporated in the universe, and demanding of him: *"Make the universe a success. Do not spoil it or destroy it, either individually or collectively, neither the whole nor any part thereof!"*

* * *

The following chapters of the account of the creation as deciphered truthfully and correctly to give the exact contents of the original Mosaic text, will prove to the reader everything that was heretofore explained. Thus, in addition to finding it remarkably intelligible and absolutely unquestionable as to its identity and infallibility he will also discover it to be entirely different from what it has been taken for through its common faulty translations.

BOOK TWO: BIBLICAL COSMOGONY

THE CREATION OF THE WORLD

FOREWORD TO BOOK TWO

The Biblical account of the creation of the world is the shortest, most concise scientific document in the world, containing enough material to fill many sizable volumes. It is absolutely the greatest masterpiece ever written, both from a literary and a scientific viewpoint. It gives the truest theory of creation in three versions, all contained in the same one text of 34 verses and 469 words.

The first version, on its face, is a plain narrative of how the world was created, suitable for children and plain folk. It gives them a good general understanding of how the world was created and by whom.

The second version, derived from deciphering the shorthand style in which it is written into longhand, gives the really scientific side of the account and it contains, besides cosmogony, the highest and truest philosophy of life and after life; and so far modern cosmogonic, philosophic, or other scientific theories have nothing to add, deny, or change in it.

The third version, incorporated through a code of special signs and the study of letter-combinations surpasses modern science immeasurably. It gives the highest conception of God, and the loftiest theory of the origin of matter, light, and the human soul. It gives a complete theory of the macrocosm, as well as of the microcosm.

In this translation only the second version, and that too only in part, is given, since it would require many volumes to give it fully. The third version has not even been touched. If all those who honestly believe the Bible's account of creation to be crude, primitive, could only get an idea of how wonderful the higher knowledge contained in the third version is, they would blush at their haste in undervaluing it, and would admit freely that it appeals to the profoundest minds, rather than being crude and primitive.

ADDITIONAL NOTE: *The letters A.V. are an abbreviation for the words Authorized Version.*

BIBLICAL COSMOGONY

(CREATION OF THE WORLD)

(Genesis 1, 2 : 1-3)

1. THE BEGINNING WAS CREATED BY THE GODLY SPIRIT OF LAW AND ORDER; IT WAS A FIERY-LIQUID MASS (gaseous vapor, or hot nebula) TO BE FORMED INTO STELLAR BODIES AND AN EARTH.

(A.V. In the beginning God created the heaven and the earth.)

131. The word used here to express "beginning" is a noun meaning in Hebrew, "the beginning of all beginnings", or, "the creation". It is never used by itself to signify any other beginnings. Creation of the world is called in all post-Biblical literature, "the act of the beginning", equivalent to the English expression, "the work of creation". The idea of calling creation, "beginning", was taken from this verse. God has created the beginning, hence creation is to be called, "beginning".

The second word in the text is "created"; a special word in Hebrew signifying the divine act of making something out of nothing. Whenever the word "create" is used in the Bible or in post-Biblical literature it refers to the work of God in these six days of creation. It is never used in connection with man's work, a transformation of one thing into another, or with God's work of making a thing out of something. The two first words together convey expressly the information that the beginning of all beginnings was created out of nothing.

132. The third word in the Bible is "God", in the synonym denoting, all

through the Bible, "the Godly Spirit of Law and Order". Throughout the entire account of the creation only this particular synonym for God is used. The record thus asserts that the world was created to be governed by strict law and order. Anything and everything occurring in it is to be based upon cause and effect, measure for measure. Equivalent reward and punishment for good or evil are the law and order: for this is what the name of God used here signifies.

Law and order are so standardized in the world through natural ordinances that there is no exception as to compensation. Every good deed, no matter by whom, whether by a righteous man or by an evil-doer, is somewhere, somehow to be rewarded either in the doer's life here, or in his after-life. In the same manner is every evil act to bring the equivalent punishment to the evil-doer; whether he be generally an evil-doer, or whether he be the most righteous man and the evil deed his first and only offense. Heaven and Earth are so governed by the Godly Spirit of Law and Order that they never rest until they mete out to each man his just reward or punishment.^[1]

(1) The prophets, sages, and kings who wrote all the other books of the Bible and who were mainly concerned with giving clear expression to one or another

133. The beginning which was created was a fiery-liquid stuff. The Hebrew synonym for "heaven" used here is a combination of two words: "fire" and "water". It got its name from the nebula which was originally at creation a mass of hot fiery gas containing all the elements of fire, water, and minerals in it; hence in looking above at the planets it is proper to call them by the name of their origin, which was some liquid stuff, turned into flaming vapor by great heat, what we call "nebula". The verse is so constructed here as to convey

the double idea that the stuff first created had fire and water in it; also that the two creations to be developed from it are to be named later, "Heaven" and "Earth". There is, certainly, no other reason but the nebular origin to call heaven "Fire-Water", as the Bible does. While it still contained everything heavenly and earthly, before the earth was an earth, separated from the rest, it was indeed what the Bible calls it, a sort of "fire-water", what we call "nebula"—a hot gaseous liquid.

2. AND THE PART POTENTIALLY TO BECOME THE EARTH WAS PRIMAL MATTER, ALL EARTHLY RAW WITHIN IT; THE DEEP ALL AROUND THE MASS (nebula) WAS DARKNESS, AND A FORCEFUL WIND FRONTING THE VOLUME OF THE LIQUID STUFF ON ALL ITS FACES WAS CARRYING AND REVOLVING IT VERY SWIFTLY.

(A.V. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.)

134. The two Hebrew words given in the common translation as "without form and void" actually mean "to be wondered at" and "all within". It was a mixture of raw stuff at which one would stand in wonder; but really, its confused contents had all things necessary for making of an Earth and whatever was to be on it; soil, waters, stone, metals, plants, life, etc., in the raw, undifferentiated state of the nebula, of which it was still a part. The nebula was surrounded by darkness, carried swiftly by a forceful wind

which fronted it on all faces, revolving it at the same time. This was to prevent it from spreading out and disappearing by thinning, as a gaseous body ordinarily would. The word used here to denote "wind" has, also, the meaning of "spirit" (because both are unseen yet felt). Here it means "wind", and as "God's wind", it denotes in Hebrew a "forceful wind", such as only God could make and use for such a purpose; to carry the great nebula and revolve it so swiftly in space. In the same way a great terror

such hint in the Pentateuch, have given expression to this hint about reward and punishment too. The traditional verses about it are: "The Godly Spirit of Law and Order hath spoken one thing; two things have I understood from it. Power belongeth unto the Godly Spirit of Law and Order (to punish for evil-doing), And to thee, the Godly Spirit of Mercy, belongeth grace, for thou renderest reward to every human according to his work (reward for good deeds)." (Psalm 62: 11-12) It refers to the code of this first verse in the Bible, where God has said that the world was created by His Spirit of Law and Order, and from this one saying we are to understand the two things: punishment and reward. As the Godly Spirit of Law and Order punishes for evil-doing, so does His Spirit of Mercy reward every human for any of his good deeds. Another verse referring to the same is: "There is no darkness, nor shadow of death where the workers of iniquity may hide themselves." (Job. 34:22) There are many other such verses throughout the Bible, all referring to punishment and reward, based upon this verse here.

is called in Hebrew, "the terror of God" (Gen. 35:5); a great fire is called, "a fire of God" (Job 1:16); a great man of exceptional beauty or spiritual merit is "a man of God" (Judges 13:6). Many things all through the Bible are so described as being extraordinarily great, forceful, or exceptional by adding to them the words "of God" as in the case here; "a wind of God", meaning, "a forceful wind".^[2] (What is the sense of saying "a wind of God" otherwise; unless you mean that there are other winds which God did not create? Such an idea is too ridiculous for the Bible to have indicated its impossibility by hinting that winds are of God only. Neither are the words "of God" a mere rhetorical flourish.)

135. It does not say that the forceful wind moved, but that it revolved and rotated the liquid bulk (unless grammar and etymology are not to be considered). It revolved the nebula and carried it in space; even as the earthly globe and the rest of the solar system are still being forcefully car-

ried through space; moving and revolving swiftly as only God could have caused it to by a wind of His own, a truly forceful wind. The text has expressly: "Fronting the liquid stuff all round" (on all sides or faces); the common translation unwarrantedly has "on the face of the waters". Why on the face? On the waters, would suffice. Then again the nebula really had no top face, since it was the only creation in the midst of endless space, and there was nothing that faced it to determine its top and bottom. The mention of the word "face" could refer only to the periphery of the nebula; hence "fronting it on all its faces": and it was, obviously, for the purpose of keeping all of the mass intact in one body, carrying and revolving it very swiftly so as to preserve it.

What is referred to in this verse as the earth, was still a part of the nebula, moving in what we now call the ether or heaven; thus the earth was, as yet, in the heavens, in a manner of speaking.

3. AND THE GODLY SPIRIT OF LAW AND ORDER SAID: "LET FIRE BE DEVELOPED!" AND FIRE WAS DEVELOPED.

(A.V. And God said Let there be light: and there was light.)

136. The Hebrew word used here, and given in the common translation, as 'light', has also the meaning 'fire' because fire gives light; and because light actually IS fire. The sun's rays give light and also carry heat. They are composed of very thinly spread fire-particles, therefore issuing both

light and heat. The fire of a match returns to these particles, its origin, when the match is blown out; the air always has more or less heat from the rays which the sun sends forth when it is shining, and the air retains some of this heat even when the sun has gone down. Otherwise everything

(2) The common translation erroneously gives the meaning of such expressions of greatness by simply saying: "the terror of God", "the fire of God", and "the man of God". (Except in Song of Songs 8:6, where the "flame of God" has been correctly rendered "a most vehement flame".) Here, the common translation has "the spirit of God", and it is doubly wrong. It means "the wind", not "the spirit"; and the "forceful wind", not "the wind of God". Why should the spirit of God move upon the face of the waters only? Besides, the waters have not yet been created, according to the common translation! Furthermore, the text has no such word as "moved" in the verse; it has "moving", the transitive form, meaning revolving another body. The revolving of a great physical body like the nebula certainly has nothing to do with God's spirit; it was rather the wind that did it, a forceful wind.

would freeze upon the earth. Thus light is indeed an actual form of fire, very thinly spread-out, and the same word used here is used all through the post-Biblical literature as "fire", based on its meaning in this verse. Also in the Bible itself, the same word is frequently used to denote 'fire', though with a lengthening of its vowel from 'o' to 'oo' ('or' to 'oor'). Here in this verse it means 'fire' and it was not a special creation, brought out in addition to the nebula. The fact that the account says that the deep all around the nebula was darkness means that the nebula was radiant because of the fiery parts in it. Fire was thus no special creation at all; it was part of the nebula. When the Biblical account says, "Let there be this", or, "Let there be that", it always refers to the making of something already in existence into another thing. Only a few things were actually created out of nothing, and they are so recorded by saying "and God created", without

first mentioning "God said: 'Let there be'." Even God can not speak to nothing; He has to create matter before He can order something to be developed from something already in existence. The entire account proves that God always said, "Let there be", when He ordered something already created to develop into something else. In this case the elements of fire were in the gaseous mass, just as there were the elements of water, and minerals, all the materials of the universe in a crude state. It was for this reason that the nebula is called in verse 1, "fiery-liquid" stuff. Now fire was ordered to be separately developed first; the nebula, which contained its primary elements, had to effuse and combine them, hence, "Let fire be developed." Let the nebula develop it by ejecting those of its parts which form fire by combining. And so fire was developed. The heat of the nebula was concentrated in one place and turned into a flaming fire.

4. AND THE GODLY SPIRIT OF LAW AND ORDER SAW THE FIRE THAT IT IS USEFUL; AND THE GODLY SPIRIT OF LAW AND ORDER SEPARATED THE FIERY PART (of the nebula) FROM THE DARK PART.

(A.V. And God saw the light, that it was good: And God divided the light from the darkness.)

137. The common translation, "God saw that it was good", is incorrect. Everything God created was to be good; God surely did not have to see His creations before pronouncing them to be good. Furthermore, some of the creations to be mentioned later, particularly the creation of man, are not declared to be good; shall we say they were created badly? A careful survey of the complete account of the creation proves that only those creations directly useful to man are mentioned as being "good". Hence, the correct meaning of all of God's approvals of the creations is that they are useful. Good also are the creations not explicitly approved; but they were not specifically approved because they

have no direct usefulness for man. This fact of God's approving only the things useful for man is the Bible's way of indicating that man is the chief purpose of all creation. It pictures God examining everything created, passing over all things of no special interest for man, but pointing pleasantly to things useful to man, and saying clearly: "This will be useful to man! and this too will be useful to man!"; just as a human preparing a banquet for a beloved and honored guest proudly and joyfully points out those things he has prepared which he thinks will please the guest. He would point out the wines, meats, pastry, and other such things; but he would not mention particularly the

tablecloth and similar decorative articles, as they are not of direct usefulness to the guest. God saw that the fire which is to comprise the sun and to find its way in a limited measure also upon the earth would be of great use to man, and would give him a number of good services; and He separated it from the nebula. The fiery part was torn away, separated from the great nebula, to become the sun later. The rest of the nebula remained dark. It was later to be split up into several

more parts, each of them to become a planet for itself, and the earthly globe was to be one of them. In the meantime they were still confused in the nebular mass, minus the fiery part. As soon as the hot elements of the nebula were concentrated at one end, they became a flaming fire, which was torn off to begin rotating as a separate body, while the rest of the nebula, left cold and dark, rotated apart. (See additional notes, page 262.)

5. AND THE GODLY SPIRIT OF LAW AND ORDER DESIGNATED THE FIERY PART TO CAUSE DAY, AND THE DARK PART HE DESIGNATED TO CAUSE NIGHT; AND WITH THIS THERE WOULD BE ARRANGED A SYSTEM OF AN EVENING AND A MORNING IN THE SAME ONE DAY.

(A.V. And God called the light day, and the darkness he called night. And the evening and the morning were the first day.)

138. The verb "call" means in Hebrew also "designate" as in: "God designated me from the womb" (Isaiah 49: 1), though the common translation has it always in the sense of calling). Throughout the account of the creation this verb means "designate". We are told here the purpose for which creation was designed, but not what God named or called things. The names of things are unimportant. Every language in the world has its own names for all things anyhow; and so were the Hebrews able to name things themselves. If it means "called", God should have given man a complete dictionary so that he would know what to call everything; why give names to only a few objects? It is obvious that it is not meant to be a command to call them so. Why tell us, then, that God "called" this thing "day", and that thing "night", and the other thing "firmament" (whatever that might be), and so on? So it is plain that God did not call the fire "day" here (perhaps, having rendered "designated" as "called", the translators were forced to render "fire" as "light", as they could not very well

say that God called "fire" day). The verse means that He designated it to be the cause of day, because fire gives light which in turn causes day. The elements of the fire were yet to form the big ball to be known as the sun, so that whichever side of a planet faced it would have the light of day, caused by the light of the sun's fire.

In the same way He designated the dark bodies of the planets to cause night. The opacity of the planets does not permit the sun's rays to pass through them, thus causing a period of night on the side which is turned away from the sun; so that one hemisphere, facing the sun, has light; the other has darkness since it is turned away. The fact that the fire of the sun is to cause light, while each of the planets is to cause night upon itself because of its opacity, when it has one side turned away from the sun, explains the entire system of night and day here on earth.

139. The original text has here purposely and distinctly "one day"; not "the first day", as given in the common translation. Later in the record we find second day, third day, and

so on in the ordinal form, but here the cardinal form of enumeration is used—"one day". In the thirteen words of the original verse (44 in our translation) the Biblical record gives the complete cosmogonic theory of day and night upon all the planets, including the earth.

140. We learn that fire, later to comprise the sun, is to give day only; and the remaining opaque parts of the nebula are each to cause night only: thus there are to be day-periods and night-periods. We learn also that there are to be evenings and mornings (gradual fading of the days into nights, and gradual fading of nights into days). The whole system calls for one evening and one morning in the same day, which we know to be a fact. Thus we have a cosmogonic problem very easy to solve. All we have to do is to make up two bodies, write on one, "Day Only", and on the other, "Night Only"; then try to figure out how to cause them to move in relation to one another, so that "there would be a system of an evening and a morning in the same one day." We shall soon realize that the dark body must rotate upon its axis so as to have day and then night upon it; that the light-giving body does not have to rotate, but may remain stationary with respect to its own axis; that in order to have evening and morning upon the dark body it must be spherical, and that day and night are to occur simultaneously; one half to be illuminated while the other is to be dark, depending on which side faces the light-giving body. Thus the earth must be spherical, opaque, rotating on its own axis. In no other way could the system of an evening and a morning in the same one day be possible.

141. Those who can think deeply and grasp completely the full significance of what was just explained, will marvel at the shortness of the Biblical text in covering a theory requiring chapters in only thirteen words; for no matter what part of the cosmogonic theory of day and night one is to study, it is included and explained fully in this single thirteen word verse. At the same time the last two words, "one day", also suggest that it was the first day of creation. Later the record has it, "second day", "third day", and so on: hence the "one" day must mean also the "first day". Furthermore, the first day's creation, ending with the giving of the theory of day and night, evening and morning, telling us that all these four periods are to comprise "one" day, is the indication that the record following means only such theory-days; days that will be in existence on the Earth after the solar system has been instituted (on the fourth day), but not that there are actual days of earthly time yet.

The code shows that the first four days were, like the first, theory-days only. The earth was still part of the dark nebular mass, so there could not be terrestrial time yet.

The record later shows that all creation was done in six periods, each called one day-period, and here it tells us that the creation of the nebula and the separation of the fiery elements from it, designated to become the sun and to cause night and day, took one of the six periods. The fact that this is what the record means, is clearly proved later when it denotes the next part of creation as the work done during the second creation period.

(Complete stop, indicating a new turn in creation.)^[3]

(3) In the costly, hand written parchment scrolls of the Pentateuch, the most sacred copies of the five books of Moses, because they are the true copies of the Mosaic original, containing all the traditional code of signs in the form of little arcs upon most of the letters, there are no signs of any sort to separate the chapters, or even the verses, from one another. The text runs straight along without a stop until the end of a subject, covering at times more than fifty

6. AND THE GODLY SPIRIT OF LAW AND ORDER SAID: "LET THERE BECOME AN ATMOSPHERE IN THE MIDST OF THE LIQUID VOLUME (nebula) AND LET IT (the atmosphere) MAKE A DIVISION INTO ONE LIQUID VOLUME AND OTHER LIQUID VOLUMES".

(A.V. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.)

142. After the fiery elements which were to make up the sun were separated from the nebular bulk, the remaining part had to be divided into several dark planets, including the Earth. Something had to be developed within the nebula to split it up, and the dividing fluid was to be some sort of aeriform fluid, heavier, exerting more pressure, than the vapor of the nebula itself. It was to form itself in various parts of the nebula and explode the huge bulk, breaking and dividing it into several parts. Every planet, including our Earth, is to this time surrounded by such an aeriform fluid, called atmosphere, pressing down on the planet it surrounds. (Here on earth the atmospheric pressure is known to be 14.7 pounds per square inch in all directions, at sea level.) This atmospheric fluid was originally

a part of the nebula too; but in a diffused state, like everything else. Now, God wanted it to concentrate on becoming the means of splitting up the nebula. Later when the split up parts began to condense themselves into solid bodies, the atmosphere surrounded each one. Probably it was the very pressure of the atmosphere which made each part condense and solidify; at any rate the atmosphere did have a pressure, and while the nebula was still in a gaseous state, lighter than the atmosphere, it was yielding to the atmospheric pressure within. This is what God wanted to occur. The atmosphere was to become condensed in different parts of the liquid volume; and to break up the bulk into various sections, splitting it into the necessary number of parts; each part to become a separate portion of the solar system.

7. AND THE GODLY SPIRIT OF LAW AND ORDER MADE THE ATMOSPHERE AND IT SEPARATED ONE PART OF THE LIQUID VOLUME (nebula) WHICH IS UNDER ITS ATMOSPHERE FROM THE OTHER PARTS OF THE LIQUID VOLUME WHICH ARE ABOVE THEIR ATMOSPHERE (meaning that the earth is below, and the other planets are

verses in one stretch, according to the subject. After a subject is completed it either ends with a complete stop, indicated by leaving the whole remainder of the last line white, or the next subject begins on the same line, with only about an inch of white space between the two subjects, indicating that there is a semi-complete stop (the hand writing is so figured, that a subject should never conclude at the end of a line). In the printed Hebrew Bibles, you will find these stops of a subject marked by a single letter, P, or S; the first indicating a complete stop in the scrolls, and the second, a semi-complete stop; (P for a perfect stop and S for a semi-perfect one).

These stops are very significant in each and every case. There are certain rules for their interpretation, and in the account of the creation, the work of each day ends with a complete stop, as here after the fifth verse, when one period of creation is ended. The explanation of these complete stops will be given at the close of the book. They indicate something very important and necessary for they are an important part of the Biblical code generally. The complete stop, by the way, indicates a full termination of the subject; thus it means here a new turn in creation. When the meaning of the stops is explained later, it will be understood what the new turn in creation means here.

above, for in looking up we are, together with the earth, *under* its atmosphere while the other planets as seen from here, are each above its atmosphere): AND IT BECAME SO. (The nebula was divided in the exact manner God wanted.)

(A.V. *And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.*)

143. Here is undeniable and conclusive proof that the Nebular Hypothesis is the basis of the Biblical account of the creation; otherwise the whole subject of separating the liquid stuff (waters from waters) in the heavens, for one part to go down below and the others to remain above, is certainly nonsensical. Moses didn't see any waters in the heavens above, and he didn't have to invent such a wild story to explain their being there.

144. The atmosphere is said to have been "made" by God, *not* created. It was not, thus, a creation out of nothing, but a part of the nebula, and God had to have it condensed; hence, "God made the atmosphere". And the atmosphere made the division as was explained here before, and as God ordered it, having said: "Let there become an atmosphere and let it make divisions." The order was for the atmosphere to make the divisions after it is condensed, and so it did right after God made it to condense.^[4]

Thus the nebula was split up. The Earth, or rather, the liquid part to become the Earth, was torn off from it to begin rotating as a separate body below, while the other parts

remained rotating as separate bodies above. Since the writer of the record was himself here on the Earth, and since all the other members of the solar system *are* seen by us through our earthly atmosphere up above, he referred to the Earth as "the part of the liquid volume which is under its atmosphere"; and to all the other planets as "the parts . . . which are above their atmospheres". (In the next verse it will be seen that the writer of the record is fully justified for another reason in so referring to the planets.) Now we must understand that when God had said before, "Let there become an atmosphere . . . and let it make divisions, etc.", He surely did not mean that the nebular bulk should be exploded and torn to pieces in a casual manner. The idea was not just to explode the nebula, but to make divisions, to divide the nebula into a certain number of parts, of different sizes, perhaps even with different elements in some of its parts. The record, however, does not think it important to go into lengthy descriptions of every planet; it concerns itself particularly with the Earth, mentioning the other planets only when necessary. (The other planets

(4) The common translation of this verse is all wrong and meaningless. Besides the fact that no one knows what waters there were in the heavens to be divided, it says that the division was made by God. But only in the preceding verse God said: "Let there 'be' a firmament (what ever it is!) and let IT divide the waters!"; so the *firmament* had to divide the waters! Why did God change His mind and make the division Himself? And if God did make the division Himself, what sense is there in adding the statement, "and it was so?" This statement is made only in cases where God said, "Let there be this", or, "Let there be that!" There it is all right; God gave an order, and it was so; but here He made it Himself, and it is superfluous to say it was so; just as superfluous as it would be to say: "The beginning was created by God, and it was so". Would anyone think that God could make something and then it wasn't so? Besides, the original text has "it became", meaning that an action took place with a definite beginning in time, not "it was", which implies an indefinite, passive state—it just became so, it was not so from before.

are taken care of in the third version of the code, not given here.) It therefore tells us only that God wanted certain divisions, and concludes by telling us that it became so. After He made the atmosphere, it divided the whole nebula exactly according to

His plan, into the required number of parts, sizes, and compositions; hence, "and it became so." The atmosphere was condensed into as many parts and at the exact points required to split the bulk in the exact manner God wanted.

8. AND THE GODLY SPIRIT OF LAW AND ORDER DESIGNATED THE ATMOSPHERE TO BE A HEAVEN FOR THE EARTH. AND THERE WAS ENDED AN EVENING AND MORNING PERIOD AS SECOND DAY.

(A.V. And God called the firmament Heaven. And the evening and the morning were the second day.)

145. Though this Earth is covered by an atmosphere several miles deep; though other planets are also covered by such atmospheres; and though some of them are millions of miles from the Earth, some nearer and some farther, yet the atmospheres are all transparent; and everything above the Earth makes one heaven for her. In looking up we see "one heaven above", starry and beautiful. Everything is seen by us in a more or less horizontal line, as if there was a heavenly ceiling above, with the stars as little lights attached to it in a straight line; indeed that is what we mean when we say: "the heaven above". This arrangement is a most wonderful one; but besides having been made so beautiful to the eye, it was made with the greatest wisdom to serve another purpose, because of the fact that the arrangement is of great practical importance for us, for quite another reason. This will be seen later in the record of the creation. In other words: God's designating the atmosphere to be a heaven for us, is by itself an important part of creation. It will be proved later that if it were

not for this arrangement to make the heaven look as it does, the Earth would not be suitable for habitation. (See section 157.) As the arrangement is now, that everything above is seen by us almost as a horizontal heaven, it truly justifies the mention in the previous verse of all heavenly parts as being above the atmosphere, and the Earth as being below. ^[5]

The record does not tell us that it took another day-period to split up the nebula and separate the future Earth from it. There wasn't really an evening and a morning, including the night and day following them; but the record speaks in the time-terms that are to begin after the fourth day, when the sun, moon, and stars, will be functioning. Meanwhile, as the aforementioned reference to the code shows, it refers to an evening-and-morning-period, suggesting the idea that the time it took to split up the nebula into separate planets, was the same time as the time of a terrestrial day; just as long as it took to complete the previous group of things; therefore it is referred to as "an evening and morning period as second

(5) The traditional verse exalting this creation of God and drawing a moral from it that man must be important in God's eyes, since the heaven was so wonderfully arranged for him is the following: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast installed, I realize how important man is that thou art so mindful of him, and the human, that thou rememberest him. For thou hast made him a little less than God," etc. (Psalms 8:4,5,6) The common translation of those verses is wrong as usual. It starts out to convey the idea that man is next to nothing and ends by saying that he is almost an angel.

day". At the end of the book the explanation of the division of all the work of creation into six days of equal duration will be given; it is for an important purpose.

146. It should be noted that here, after the splitting up of the nebula, there is no mention of God's seeing that it is useful, as in the case of almost every other creation. The reason

-for this was given in verse 4, above, because man has no direct use of the nebula's division. He has use of the Earth and the planets, but not of the fact that they were once one bulk of nebular material, and then separated. It would make no difference to man if every planet had been a separate creation from the start.

(Complete stop, indicating a new turn in creation.)

9. AND THE GODLY SPIRIT OF LAW AND ORDER SAID: "LET THE WATER ELEMENTS OF THE LIQUID VOLUME WHICH IS UNDER THE HEAVEN (once the part of the nebula destined to become the earth) UNITE AND RETREAT TO ONE PLACE, AND LET THE OTHER ELEMENTS IN IT APPEAR AS SOLID DRY LAND": AND IT BECAME SO.

(A.V. And God said, Let the waters under the heaven be gathered together unto one place and let the dry land appear: and it was so.)

147. The nebular part below the atmosphere, or, as we now say, below the heaven, which was to become the Earth, and which was until now a mixed, raw, liquid stuff, as mentioned in verse 2, had to come to its real state now. The main airy elements (oxygen and hydrogen as we call them now) had to become united and form real water; and retreat to one place. This meant that the other elements, the coarser minerals contained in the nebula, were left to themselves, and

they too were to combine and solidify into matter of all sorts. While the chief elements of the air were turning into real waters, and the coarser elements into earth, stone, and like solid materials, the latter, being a little soft at the start, were yielding to the weight of the great volume of waters, creating beds for them. The waters, thus, retreated all to one place, pressing the beds deeper and forming oceans and seas, leaving here and there tracts of dry-land.

10. AND THE GODLY SPIRIT OF LAW AND ORDER DESIGNATED THE DRY LAND TO BE THE EARTH, AND THE GATHERINGS OF WATER HE DESIGNATED TO REMAIN SEAS: AND THE GODLY SPIRIT OF LAW AND ORDER SAW THAT IT IS USEFUL.

(A.V. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good.)

148. Though almost three quarters of the earthly globe (72 per cent) are covered with water, the dry land was to be so important as to give its name to the Earth. Man was to live on the dry land, and thus be able to rule the seas too. Hence it is beneficial for man that the dry land was desig-

nated to be his home on earth, instead of the seas.

149. The gatherings of water were designated to remain seas, never to overflow the dry land with their tremendous volume of water. The traditional verse about this arrangement is: "He shut up the sea with doors . . .

And said: Hitherto shalt thou come and no farther; and here shall thy proud waters be stayed". (Job 38:8-11) [6]

150. The creation of water and of dry land and the arrangement that the

dry land is to be the chief part of the earth, and the restriction laid upon the seas never to overflow their bounds, even though there is more water than dry land, are all of direct usefulness to man, hence, "God saw that it is useful." [7]

11. AND THE GODLY SPIRIT OF LAW AND ORDER SAID, "LET THE EARTH ENDOW ITSELF WITH THE POWER TO SPROUT GRASS, HERB YIELDING SEED, FRUIT TREE YIELDING FRUIT ACCORDING TO ITS KIND, WHOSE SEED IS IN ITSELF, AND TO BRING IT FORTH UPON THE EARTH." AND IT BECAME SO. (The earth was endowed with such power.)

(A.V. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.)

151. Every important creation was accomplished in no less than two opera-

tions: the planets were first separated from the nebula as raw liquid stuff, then

(6) There are a number of verses in the Bible referring to the same thing; among them: "Saith the Lord, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass . . ." (Jeremiah 5:22); or: "When He gave to the sea His decree, that the waters should not pass His commandment." (Prov. 8:29); and several others which all speak about a "decree of God" that the seas should never pass their bounds. It is from this verse that they get the information about the decree, because this is what it means here, when God designated the seas to remain seas, to remain where they are, never to overflow the dry land.

(7) Thus the first ten verses of the account of the creation contain the entire 'Nebular Hypothesis', as it is called by science; and there are no questions about it, no contradictions, and not one part which can be branded unscientific. These ten verses give the exact theory of modern science, which is mentioned above in section 44, which says: "The bodies comprising the solar system were once combined in the form of one colossal nebula. That nebula continually revolved and by the effect of gravity and centrifugal force it was first condensed and then split up into parts, each part continuing to revolve separately; finally one part became the sun, while the other parts were developed into smaller planets and satellites surrounding the sun, in the center of them all; our earth being one of the planets, and together with the others comprising what we now call the 'Solar System'."

Is it not remarkable how Moses copied modern science almost word for word? No wonder that he was a prophet, for otherwise how was he to know what modern scientists would say about the creation of the world 3350 years later?

Later on, however, it will be proved here, that Moses included in the record something of his own which the modern scientists failed to mention, and that without this inclusion the whole Nebular Hypothesis loses all its scientific value, as was said in section 45. See all the particulars in the Conclusion following Book 4. With all that, only the surface of the ten verses was scratched here; for the code of signs discloses much more, and of still greater interest than the Nebular Hypothesis. One of the things is the conception of God as given in Chapter 3 of Book One, and this too was given only in part. Other remarks on the variation of this from the common translation are superfluous! (See "The Decalogue and the Hexaemeron" in the supplement of this work.)

solidified; and so there had to be two operations in the creation of plants and vegetation also; and later the same will prove true of fish, animals, and man. Here we are told about the two operations in the creation of plants and vegetation.

152. The earth had first to be invested with the natural power to grow, to animate, and give life to any seeds sown or otherwise falling upon it. The original verb used here to express the first function is a causal reflexive; not "bring forth" vegetation as given in the common translation, but to "endow itself" with the power to make all sorts of vegetation grow; to make grow any seeds put into it, for without such a power in the soil, seeds planted in it would never germinate.

The second operation was the actual creation of the physical bodies of all vegetation. This the earth was to bring forth upon its surface. The first copies

of grass, herbs, and trees had to come out upon the earth so that the seed thereof could afterwards be replanted here, there, everywhere. It is a matter of common knowledge that the earth still possesses those two powers. It germinates seeds into vegetation and it brings forth certain things, mostly grass, herbs, fruit trees, all by itself, without having seeds planted by any agency. But in the beginning the earth had to bring forth all the original plants, and in some places it still grows many sorts of vegetation all by itself; although in other parts of the earth the same grow only after the seed thereof is planted. As in the two previous cases (verses 7 and 9) the words, "and it became so," refer to what was said before and not to what follows. The earth endowed itself with the aforementioned power, to make vegetation grow out of the seeds sown in it, and also to grow vegetation spontaneously.

12. AND THE EARTH BEGAN TO BRING FORTH A SPROUTING OF GRASS, SEED-YIELDING HERB, EACH ACCORDING TO ITS OWN KIND, AND FRUIT-YIELDING TREE, WHOSE SEED IS IN ITSELF, EACH ACCORDING TO ITS OWN KIND (to be brought forth later upon its surface): AND THE GODLY SPIRIT OF LAW AND ORDER SAW THAT IT IS USEFUL.

(A.V. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.)

153. The verb used here to express the idea of "bringing forth" is inchoative; there is another form for expressing the terminative idea. Thus the action was now begun, but did not reach completeness at this time. The use of the inchoative denotes a coming forth to bring forth, but not the actual bringing forth. The earth "came out" to "bring forth"; she brought forth the first stage, a sprouting within her bowels, ready to send it forth at some later time upon her surface. The command was: "To bring it forth *upon the earth*", but it does not say *here* that it was brought forth "upon the earth." The earth had

it inwardly, to be brought forth upon the surface later, as it says further on in the sixth day of creation (2:5): "And while there was not yet any growth of plants upon the earth, while the herb of the field did not yet sprout forth," etc. It was only in the sixth day of creation that the plants and herbs began to sprout actually, and *upon* the earth. Meanwhile the earth was endowed with the seed to sprout vegetation. Hence, it was the first stage of vegetation that came into existence. The earth had previously been endowed with the power of growth and now this power produced the original seeds of all sorts ready to

sprout vegetation, as it did later. (See 2:5, sec. 257-258) ^[8] And since vegetation and plants are of direct benefit to man, God proclaimed it as useful.

13. AND THERE WAS ENDED AN EVENING AND MORNING PERIOD AS THIRD DAY.

(A.V. And the evening and the morning were the third day.)

As was explained in verse 5 the record means only a theory-day. *(Complete stop, indicating a new turn in creation.)*

14. AND THE GODLY SPIRIT OF LAW AND ORDER SAID: "LET THERE BE LUMINARIES IN THE ATMOSPHERE OF HEAVEN TO SEPARATE THE DAY FROM THE NIGHT: AND LET THEM BE FOR SIGNS OF THE WEEKLY DAY OF REST; AND FOR THE SETTING OF THE HOLIDAYS, AND FOR THE FIXING OF THE FIRST DAY OF EACH MONTH, AND FOR THE FIRST DAY OF EACH YEAR.

(A.V. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:)

154. This was the second operation in creating the sun and the other planets and satellites; they had now to become solid conglomerations of all their elements, the sun as a ball of fire, and the others as whatever they were designed to become; but chiefly so that they would become luminaries in heaven. The purpose of having luminaries in heaven was to establish night and day as definite periods on the earth; the sun to shine in the day-time, and the moon and stars in the night time. The weekly day of rest, being a sign that God created the world in six days and rested on the seventh ("My Sabbaths ye shall keep! for it is a sign", etc. Ex. 31:13), was to be one of the results obtained by the arrangement of the day periods on the earth. Without such arrangement, man would not know when to rest. All the other days named in the verse are likewise to be rest days and later are specified in the Bible as such; indeed they were holidays and rest days with all the ancient peoples and they still are holidays with the Hebrews. ^[9]

15. "AND LET THEM BE LUMINARIES IN THE ATMOSPHERE OF HEAVEN FOR THE PURPOSE OF GIVING LIGHT UPON THE EARTH": AND IT BECAME SO.

(A.V. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.)

(8) The common translation has here: "And the earth brought forth"; but it is etymologically incorrect. Besides, if the earth brought forth all vegetation on the third day of creation, the record would not say on the sixth day that there was no vegetation as yet!

(9) The common translation which has: "and let them be for signs, and for seasons, and for days, and years", does not fall in line with the idea of the author, who enumerates only rest-days. Furthermore, days have already been mentioned in the beginning of the verse, "to separate the day from the night," and the record is positively sparing of repetitions; never repeating without some excellent reason. Jeremiah based upon this verse his saying: "Thus saith God: Learn not the way of, the heathen and be not dismayed at the signs of heaven; for the heathen are dismayed at them." (10:2) This verse, indeed, sweeps away all superstition and idolatry. The luminaries are the works of the One God Almighty, created by Him for appointed purposes.

155. The luminaries had a second purpose in addition to their function in dividing time into periods of day and night; they were to give light and their course had to be arranged suitably, as will be told in the next verse.

As in the previous case, the state-

ment, "it became so", belongs to this and not to the following verse. The sun, moon, and the other planets and satellites were solidified into material, globular units like the earth. This was the completion of the solar system; it was now finished and ready to be given its apportioned duties.

16. AND THE GODLY SPIRIT OF LAW AND ORDER HATH SO MADE THE TWO GREAT LUMINANT BODIES THAT THE GREATER ILLUMINATOR SHOULD BE SUBORDINATED TO THE RULE OF THE DAY AND THE LESSER ILLUMINATOR, AND THE STARS, TO THE RULE OF THE NIGHT.

(A.V. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.)

156. The original text has distinctly "to the rule", not "to rule", as in the common translation. Each illuminator was fixed so as to give its light according to the needs of day or night, whatever was to rule it. The sun was placed under the rule of the day, to give the bright white light the day commands; the moon was given over to the rule of the night, to give the dim, pale kind of light the night demands; and the stars, too, were given over to the night, to twinkle and give a feeble light to suit

the requirements of night.

In verse 5 we read: "And God designated the fiery part (the sun) to cause day, and the dark part (the earth) He designated to cause night". Thus it is clear that He ordered the existence of day and night, and gave over the bodies in the heavens to serve them, and give them the light proper to them. The sun is to give as much light as the day needs; the moon and the stars are to give as little light as the night requires.

17. AND THE GODLY SPIRIT OF LAW AND ORDER HATH SO SET THEM IN THE ATMOSPHERE OF THE HEAVEN, THAT THEY GIVE THEIR LIGHT TO THE EARTH ACCORDINGLY.

(A.V. And God set them in the firmament of the heaven to give light upon the earth.)

157. The distance each body in heaven has in relation to the position of the sun and the earth, controls the amount of light the earth receives; it was therefore necessary to place them properly apart. If the moon was farther from the earth than it is, it would twinkle like a star, and so give less light than was needful; if the stars were set nearer, they would be so close that their light would banish darkness from the night and confound the distinction between night and day. If the sun was nearer or farther, it would either burn up all

things on earth, or freeze all life. Therefore the regulation of the positions of the heavenly bodies was a most important part of the creation. It is for this reason that the account gives special mention to it.

In the following verse we are to learn that besides giving light to the earth, the sun, moon, and stars have also many and various influences upon the earth; yet they are so placed that under ordinary conditions none of their influences are of the wrong degree,

either too strong or too weak, so as to cause harm to the earth. They are all visible and add light and beauty to the night, appearing as one starry heaven, as beautiful to gaze upon as they are

useful in their illumination of the darkness of the night. Their majestic splendor may well remind man of the awful greatness of the Creator Who made them.

18. AND ALSO TO RULE OVER THE DAY AND OVER THE NIGHT, IN THAT THEY WILL DISTINGUISH BETWEEN THE SPIRITUAL LIGHT AND DARKNESS UPON THE EARTH (thus, to rule over the earth if not ruled by it). AND THE GODLY SPIRIT OF LAW AND ORDER SAW THAT IT IS USEFUL.

(A.V. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.)

158. The luminaries are also to rule the day and night, to reward the Earth with good and proper service or to punish it by poor service; scourging it by bad weather, droughts, storms, torrents, tornadoes, and the like.

The verses traditionally held to support this view of possible punishment of the earth by the heavenly bodies are to be found in: "Behold, the day of God cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. . . . Therefore I will infuriate the heavens and the earth will be stormed and shaken out of her place." (Is. 13:9, 10, 13; and in Ezekiel 32:7, 8, and Joel 2:10) Consequently the heavenly planets are at times to rule the Earth and punish her, instead

of serving her and obeying her rule.

159. The original text has here, "the specific light", and "the specific darkness", not merely light and darkness which would be perfectly sufficient; and the word used here to express "the specific light" has the peculiar significance of also suggesting, "the light of the law"; therefore, "the spiritual light", and "the spiritual darkness". It refers to the spiritual light and darkness on the Earth, indicating that by some method (to be made clear later in the account) the whole solar system responds to man's behavior on an equivalent basis; rewarding or punishing according to what is ruling man on earth, spiritual light or spiritual darkness; which is why the text calls it "specific light" or "specific darkness."

160. The luminaries distinguish in some way between spiritual light and darkness on the earth, and know in that way whether to rule or be ruled.^[10] But

(10) Here is the nucleus of the Biblical doctrine that man is the only responsible agent for anything abnormal in the universe. His deeds, good or evil, keep the universe in good working condition, or throw it out of gear, respectively. At any rate, the translation here given is absolutely correct. It is incorporated in the text by the code of signs, rules, and genius of the language, heretofore mentioned. It was so meant, and taught so as to be understood in this way, by Moses himself; and it is more fully brought out later in the account, so that there is no doubt as to the correctness of the translation given here.

161. The fact is that verse 4 above, reading, "And God saw the fire that it is useful and God separated the fiery part from the dark part," reads with the aid of the code: "And God saw the spiritual light that it is useful and God separated the spiritual light from the spiritual darkness." The idea of the double meaning of the verse suggests there that fire and spiritual darkness have much in common; both possess the power to destroy man if he does not control them. Spiritual darkness begins with and is caused by certain elements in nature origi-

though the luminaries are at times to create chaos and damage the earth, God saw that they are useful for man. They were created for his use and benefit only. When they fail to benefit him it is not their fault, but his own. Even their failure at times could be made useful

to man, for it should serve to show him that he has erred, and thus keep his thoughts turned to the righteous way; he must realize his responsibility is an actual fact, that he *alone bears* the weight of the behavior of the universe. Later on the Bible tells this to man very plainly.

19. AND THERE WAS ENDED AN EVENING AND MORNING PERIOD AS FOURTH DAY.

(A.V. And the evening and the morning were the fourth day.)

As before, the Bible continues to refer to the periods as being equivalent to an actual day. Now, towards the end of the fourth day, came the first

real evening in creation, and it belonged to the fifth day.

(Complete stop, indicating a new turn in creation.)

20. AND THE GODLY SPIRIT OF LAW AND ORDER SAID: "LET THE WATERS BRING FORTH ABUNDANTLY ANIMATING LIFE (for water creatures) AND ALSO FOR THE BIRDKIND THAT MAY FLY ABOVE THE EARTH UPON THE ATMOSPHERE OF HEAVEN."

(A.V. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.)

162. This is the first operation in the creation of life in the waters. The waters had first to bring forth the animating power, the power to instil life in those creatures whose medium was to be water. The second operation would be to create the physical bodies of those forms which were to live in the waters.

The birds, though made separately, after the fish, are mentioned here along

with sea creatures because the life animating them comes from the waters. This is probably because flying, like swimming, is in the nature of the life-source of the water only. Later in the record we find that there is another life-source, that of the dry land, and that all earthly creatures are animated by it; since none of the earthly creatures can fly and flying is not in the

nating in fire such as: anger, envy, revenge, passion, murder, war, and the like (we speak of "burning hatred" and so on); the result of which is the final consumption of the sinner himself in the sort of fire which he kindles and upholds. Only a slight hint is here mentioned, for the complete philosophy of this subject would take up too much time, and would be out of place now; but it is a wonderful philosophy of reward and punishment corroborated by science and logic; the main point being that fire or spiritual darkness originating from it, as explained, are either ruled by man, or rule him, even destroying him; likewise is the entire solar system either subject to or commander of man, as described in this verse.

The common version has botched this verse completely. Why repeat again, "to rule over the day and over the night", already mentioned in verse 16; and why repeat, "to divide the light from the darkness", already mentioned in verse 14? The fact that the Bible is too concisely written to permit of repetitions can never be emphasized too strongly, in view of the immense difference it makes in meaning, especially in translation.

nature of the earthly life-source; therefore the birds belong to the water creatures, both being animated by the same source. [11]

21. AND THE GODLY SPIRIT OF LAW AND ORDER CREATED (out of nothing) THE GREAT SEA-MONSTERS, AND EVERY LIVING CREATURE THAT MOVETH, WHICH THE ANIMATING LIFE BROUGHT FORTH ABUNDANTLY BY THE WATERS ANIMATED ACCORDING TO THEIR MANY KINDS, THE SAME (animating life) TO ANIMATE ALSO EVERY WINGED BIRD ACCORDING TO ITS OWN KIND: AND THE GODLY SPIRIT OF LAW AND ORDER SAW THAT IT IS USEFUL.

(A.V. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.)

164. The Hebrew word signifying creation of something out of nothing is used here in speaking of the fishes, as against the word "made" in speaking later with reference to the creatures of the earth (verse 25), birds included (2:19). The reason for this difference of expression will be made clear later on in the verse concerning the earthly creatures.

This is the second operation in the creation of life in the waters: the creation of the physical bodies of all fish. The life-source which is to animate them has already been brought forth, and is abundant in the waters, so that every-

thing fit for life in the waters may now be made to live, and to move about immediately, and to multiply.

165. The words, "which the animating life brought forth abundantly by the waters animated", refer back and forward; they close the statement about animating the sea-monsters and other water creatures, already created, and they also refer to the additional purpose of animating the birds yet to be created, when the time for it and for all the earthly creatures to be made according to their own kind comes; as is stated later; hence, "the same to animate also every winged bird."

163. (11) Modern science agrees with the Biblical theory that birds originate from life in the waters, it supports the theory by pointing out that the skin of birds' feet resembles the scales of fish; and it concludes from this resemblance that all life originated in the waters; that the fishes are the ancestors of all birds, and, through evolution, of all other earthly creatures, in a process that took millions of years. The Bible refutes this theory flatly by telling us that only the birds are to be classed along with the creatures who inhabit the seas; and this too only so far as the life animating them is concerned. So far as their bodies were concerned, birds were a separate formation, made with all the other creatures of earth; though these latter have nothing at all to do with sea creatures, since they are animated by an entirely different life-source, that of the earth. The Bible is right in this from a purely logical standpoint. What makes the birds fly is not a difference of tissue, separating them from earthbound creatures, but their life-instinct, originating in the life-source of the waters, making them flutter their wings and tails to swim in the air; as fish flutter their fins and tails for the purpose of swimming in the waters. If all earthly creatures owed their animation to the same life-source, all of them would have a tendency to fly, and would be equipped for that function. As it is, they have neither wings nor the instinct to hold themselves in the position for flight; a thing natural to birds only because they alone get their animation from the watery source of life. This is why birds have wings; they have wings, however, because it is their nature to fly, they do not fly because they have wings. They are a sort of earthly fish, adapted to swim in the air instead of the water. Therefore they are mentioned together with the fish, as deriving their life from the same source.

The verse distinctly says, "winged bird according to its OWN KIND", not merely "its kind": this clearly conveys the idea that birds were not included in the creation of the watery creatures: that they are to be made together with other creatures of their own kind, the creatures of the earth. It is only to emphasize that the life-spirit to animate them will be the same as that which animates the creatures of the deep that they are mentioned here.

An additional proof that the birds

were to be created separately and later, will be found in the verse following. While the blessing for the fish is given in the present tense, it is given for the birds in the future tense, since the former were already created and the latter were yet to be created.

And God saw that the fish will be useful to man for food and for other purposes; likewise will birds be useful for food, for destroying insects, and for other purposes.

22. AND THE GOODLY SPIRIT OF LAW AND ORDER BLESSED THEM, SAYING: "BE FRUITFUL AND MULTIPLY AND FILL THE WATERS IN THE SEAS, AND THE BIRD-KIND WILL MULTIPLY UPON THE EARTH". [12]

(A.V. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.)

167. They were to find life waiting for them in abundance in the waters and in the air. Sparks of that life attach themselves to every grain of fish-spawn, or to the moisture of a certain part in the egg of birds; and animate them.

Thus the two blessings: "Be fruitful and multiply". They are to be fertile in spawn and eggs, and the life-source is to be abundant, everywhere, ready to animate each one of them.

168. The fish received a greater blessing than the birds: they were to

fill the waters in multiplying, while the birds were only to multiply. This is significant: the fish actually do multiply far more abundantly than birds, the reason being that fish live on fish, the larger on the smaller, there being little other foodstuff in the water. Birds, however, as a rule, live on insects, worms, and plants, such as grain, foliage, and other earthly food, found in abundance on the face of the earth. It is therefore necessary for fish to multiply in greater numbers than birds: and the Bible does not fail to record this important fact.

23. AND THERE WAS ENDED AN EVENING AND MORNING PERIOD AS FIFTH DAY.

(A.V. And the evening and morning were the fifth day.)

166. (12) The words, "And the bird-kind will multiply upon the earth", are both a blessing to multiply and a special decree that birds should multiply upon the earth, *not* in the waters, where they belong by reason of owing their animation to the lifepower of the waters. Since the birds have to live upon the earth, the eggs out of which they are hatched must contain certain earthly substances, and they must have certain earthly conditions to hatch; such as warm temperature, influence of certain earthly chemicals and the like; therefore the decree of God that they multiply upon the earth. The act of multiplication could not take place in the waters for these reasons, so it was necessary to put birds on land if they were to increase. Later, in verse 25, we shall find another reason for birds to multiply on earth instead of in the waters.

169. The periods of creation are called an evening and morning period. So far as the earth is concerned, and the days of creation are meant in terms of earthly days, this fifth period was actually the first real day; not merely another twenty-four hour period. The fifth day was the first one to have an evening before it, which came after the first sunset the world witnessed, and it had a sunrise of its own; this made it the first day upon earth having all the four periods: evening, night, morning, day. (See addit. notes, p. 262.)

170. Since the fourth day was spent in arranging the solar system, in regulating the distance of each of the heavenly bodies from the others, and their rotations upon their own axes and revolutions around the sun, it is self-evident that the regular functioning of the solar

system began at the conclusion of the fourth day. In other words, time, as measured by a 24-hour day, did not start on the morning of the first earthly day, but in the evening before it; i.e., in the evening of the fourth creation day; which is why the Bible mentions the evening before the morning of each day, and why the Biblical day is measured from dusk to dusk, instead of from midnight to midnight, morning until morning, or noon to noon. The first day upon earth, as measured on the hemisphere first prepared for man, did not start at midnight, morning, or noon, but at the end of the fourth day of creation, which was the evening before the fifth day; so every day must be measured from the evening preceding it. ^[13]

(Complete stop, indicating a new turn in creation.)

24. AND THE GODLY SPIRIT OF LAW AND ORDER SAID: "LET THE EARTH BRING FORTH ANIMATING LIFE OF HER KIND, FOR CATTLE-KIND AND EVERY MOVING THING, EVEN ALL LIVING CREATURES OF THE EARTHLY KIND": AND IT BECAME SO. (The earth brought forth the animating life.)

(A.V. *And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.*)

171. As in the case of vegetation, fish, and birds, the animating power for earthly animals had to be made first; the physical bodies were made afterwards, as the second operation in the process. The words, "and it became so", refer here, as throughout the account of creation, to what was said before. The earth was ordered to come out with something and it became so: she brought it out, or came out with it!

Now since the following verse tells us that God made all the cattle, beasts, and other animals, it is self-evident that what the earth has brought forth is the animating power; it says quite plainly that the earth had to bring out life to animate all animals, or simply to bring out life; for such is the meaning of the words used here for the thing the earth was to bring forth. ^[14] We do see that any animal born becomes animated; and

(13) Later on, when the Bible speaks of days to be holy, such as the Sabbath day, or the Day of Atonement, it specifies clearly what a day means: "From even unto even shall ye celebrate your Sabbath." (Levit. 23:32) Indeed the Israelites do observe their Saturdays, Holy Days, and fast-days so, from dusk to dusk, beginning at sunset of the day previous to the Holy Day and ending a little after sunset of the Holy Day itself.

172. (14) According to the common translation, one can not tell who brought out the vegetation, the sea-creatures, fowl, or earthly animals; whether the waters and the earth brought them forth, or whether God Himself made them. In each

that whenever garbage is left in a dark corner, we find living, moving creatures in it. The earth, of course, does not create them, but as the stock of earthly life animates everything which is to exist, it animates even these tiny, slimy particles of earth, because they contain that which is destined to be alive, a unit susceptible to the life-spark, corresponding to the blood-units of the larger creatures.

173. A stock of life exists in nature, issued by the waters and by the earth, contained within them; and in the air; and animating everything that can grow. Vegetation, insects, animals, and, to a certain extent, man, are animated by the earthly life-power, while fish and fowl get their animation from the life-power of the water. Both animate creatures by starting the circulation of their blood, or other vital moisture. Life acts as a kind of electric current whose only function is to put all kinds of machinery in motion; the blood or other moisture is the mechanism which the life-power must put in motion; and we call it the soul of creatures.

174. Man's physical body, his blood, is also animated by the same earthly life-source, but this gives him motion and animal-like instinct only; with this life alone he would be no more than animated but without intelligence. The latter he gets through the living soul, as explained later in the record. Thus, man is primarily animated by the earthly life-source, like any other creature, hence the words "even all living creatures of the earthly kind", and so far as the animating of creatures is concerned, it is solely a function of earthly nature.

175. Whenever the Bible makes men-

tion of animal-life, as of a soul animating creatures, it calls it, "soul of life-breath", to differentiate it from the human soul, which it calls, "living soul", and which it describes later in the account. In animals, the animating power is not a living soul in itself, but a life-spark belonging to the stock of life to be found in nature, in the waters, upon the dry land, and permeating the air. The spark attaches itself to creatures, and while it is in them they are animate and alive. This animation is not breathed into the nostrils of any of the creatures; it simply attaches itself in some mysterious way to the moisture or the blood of each creature. When the body of one of the creatures is badly damaged, or the blood or vital moisture becomes impaired, the life-spark leaves it, rejoining the original stock of life whence it came.

176. In this verse as well as previously in verses 11 and 20, the Biblical account makes it very clear that the power of animation exists in the waters, earth, and air as an integral part of them, incorporated in them; given freely to anything fit to accept and use it, but taken back as soon as it is freed by the decay of the body it animated.

God did not make earthly life as a special creation of His own, given to the earth, and coming from some heavenly source. He made it part of the waters and earth as an actual physical part; like gravitation, electricity, or other physical powers. It never leaves the earth, though it may change places, creatures, and uses, and always returns in the end to its original source. The Biblical account leaves nothing important undescribed and so goes into detail here,

case the earth and the waters are told to bring forth something, then it says it was so, and after that, it says again that God made the self same things which He ordered the waters or the earth to bring forth.

There is certainly no sense in telling us that the earth was told to bring out animals, and it was so, and God then made the animals! It sounds like saying: "He ordered the tailor to make him a coat, and it was so; and he made the coat himself!" The truth is as given above. The waters and the earth were told to bring forth the power to instil life into the creatures, and animate their progeny; this is what they brought forth; then God could create the fish, or make the other animals, as is explained later, so that they could share in the life-stock.

showing the origin of all things. It must be clearly understood, therefore, that the earth was ordered to develop, to bring forth the power from within itself; thus "animating life of her kind", the power

to animate all the creatures which were to live on it, the earth produced by itself on God's command; this is emphasized in the words, "And it became so."

25. AND THE GODLY SPIRIT OF LAW AND ORDER MADE THE EARTHLY ANIMALS EACH ACCORDING TO ITS KIND, ALL THE CATTLE EACH ACCORDING TO ITS KIND, AND EVERY EARTHLY THING THAT MOVETH EACH ACCORDING TO ITS OWN KIND: AND THE GODLY SPIRIT OF LAW AND ORDER SAW THAT IT IS USEFUL.

(A.V. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: And God saw that it was good.)

177. Unlike the denizens of the waters which were *created* (something made out of nothing), the earthly creatures are here said to have been made (something out of something). Once more you must notice that the record is very careful about the use of these words. The sea-creatures were created out of nothing, they were a special act of God; the earth-creatures were made out of something already in existence through a previous creation.

The secret of the creation of so many varieties of creatures is one of the greatest puzzles man has to face and none but the Creator Himself knows the answer. The theory of evolution advanced by modern science, maintaining that creatures were developed from one another through gradual changes, really tells us nothing. It doesn't even offer an acceptable answer to the question of whether the chicken or the egg came first, let alone the explanation of the difference between a rabbit and an elephant, or a goldfish and a giant ray, both belonging to the same family! Speculations in this field of scientific research are perhaps interesting, but the conclusions are unwarranted and unconvincing. We know that changes on an almost infinitesimal scale may take place within species, but we have never witnessed any large scale change, nor have we any complete and finished example of one.

So far as the Bible is concerned, evolution of animals on a large scale is out of the question. It says that God created the animals according to their own kinds, each separately from the very beginning. The elephant and the tiger, the rabbit and the squirrel, were already, in the time of their first formation, of the same shape, size, and color that they have today; and in telling us in addition to other things that the creatures of the waters had to be specially created, while the earth creatures were made out of material already in existence, the Biblical account discloses at least a great part of the secret of creation.

178. We learn from the Biblical account first, that life gives nothing more than the power of locomotion; it is like the electric current that puts into motion any kind of machine from a train to a bread-cutter. Life puts in motion elephant and mosquito; but it has no influence at all on their particularity; it does nothing but keep them alive and active. We also learn that life attaches itself to the blood of a creature (a fact given later in the record in sec. 630); it is the blood, therefore, that causes so many varieties of animal life. It is the different sort of blood in each of the creatures which gives it its special form, size, and general character and particularity.

179. From the above we draw the unavoidable conclusion that water, from

its nature, lacked the substances necessary for producing blood, while the earth had them in abundance. This is why God had to *create* specially the creatures who were to inhabit the seas.

180. That the *earth* does have the necessary ingredients for making blood we cannot help learning from the existence of the birds. We see with our own eyes how the substance of an egg turns itself into the flesh and blood of a chicken, sparrow, or eagle. We know likewise that the substance contained in eggs, at least its chemical components, are to be found plentifully distributed upon the earth; it is clear therefore that all that was necessary to make the earthly creatures was to cause the formation of units of blood; and surely the Creator had no difficulty in so doing. Thus he made tiny blood units each different from the rest, and the Bible says, "God made the earthly animals each according to its kind." Whatever the form of the original unit may have been, and it is unimportant whether it was egg, capsule, or anything else, each gave rise to the first specimen of the various kinds of creatures. In other words, the egg had to come before the chicken, and in the egg there is the seed containing the unit of blood which gives rise to this or that form of animal whether chicken, sparrow, eagle, elephant, tiger, rabbit, or mouse; the form of every animal being its ego, an earthly spirit of some sort whose secret of coming to existence only God knows. We humans only witness the fact that they do exist since the difference between one animal creature and the others in size, form, color, and characteristics is so clearly visible to our eyes that denying it is ridiculous.

181. If there were no birds, or if birds were to give birth to live young like the mammals, it would be daring and fantastic to make such a suggestion; but as birds are actually in existence, and we know how they come to life, it is up to man to use the hint God has given him about the secret of creation. By putting the Biblical facts together, one by one, and by observing the natural way in which birds come to life, man is to become wise in the ways of the divine secret of creation, that he may reject theories contrary to the spirit of truth; such as organic evolution and the like.

The traditional verse which refers to man's getting wisdom from the study of birds is: "He teaches us knowledge through the beasts of the earth, and through the birds of heaven He maketh us wise." (Job 35:11) From the fact that the animals of the earth are said to have been "made", not created, and from the fact that birds are hatched from eggs, man is to get knowledge and to become wise, while from unfounded suppositions he gets neither knowledge nor wisdom, but folly and confusion. ^[15]

182. While the expressions, "the earthly animals", and "all the cattle," cover the main species of beasts of the earth and domesticable creatures, the expression, "every earthly thing that moveth each according to its own kind," refers to all unspecified creatures, such as: insects, amphibians of certain types, and birds. Every earthly creature of each family, species, and subspecies was made at the same time; but only the few chief types are mentioned. By saying, lastly, "every earthly thing that moveth each according to its own kind", the Bible implies every other

(15) The common translation has mangled this verse: "Who teaches us more than the beasts of the earth, and maketh us wiser than the fowls of heaven." This is philologically and grammatically incorrect, and logically ridiculous. What pride is there in man's being taught more than a donkey or a cow, and to be wiser than a chicken or silly goose? The word translated, "He teacheth us," really means, "He makes us to learn," hence, "He teacheth us knowledge through, etc.," or, "He makes us to learn from, etc." You certainly cannot say, "He makes us to learn from more than the beasts!" There is no such thing as "more" in the verse, anyhow; there is only: "to learn from," or "through."

kind of creature in existence which can be referred to as a kind of its own; otherwise the record would be enormously out of proportion with a catalogue of the hundreds of thousands of living creatures. In the next chapter, Genesis 2:17, we shall see that they were all made at the same time.

26. AND THE GODLY SPIRIT OF LAW AND ORDER SAID: "LET US FASHION EARTHLY MAN IN OUR SIMILITUDE, IF HE BE OF OUR TYPE: AND LET THEM SUBDUE THE FISH OF THE SEA, AND THE BIRD-KIND OF THE HEAVENS, AND THE CATTLE-KIND, AND ALL THE EARTH, AND EVERY MOVING THING THAT MOVETH OVER THE EARTH."

(A.V. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.)

184. We must bear in mind that the text is not concerned, as yet, with the story of how man was actually formed. This is to be told later, and the record will say that man, too, was created in two separate operations, just as were all other creations. Here we are merely told of the Godly plan to create man; that God planned to fashion one more earthly creature to be known as "man", and what sort of creature "man" was planned to be. Thus, merely, the general idea of making an earthly man is suggested here. The word used here to signify "man" means "earthly"; there are other synonyms in Hebrew for "man" in other aspects. It is for this reason that the account has, "Let us fashion", for earthly man was not to be created out of nothing, but formed out of the earth. The meaning is: Let there be an earthly man, made of earthly material, but he is not to be just another earthly animal; he is to be entirely different from all earthly creatures by the fact of his being "in the similitude of God", possessing all characteristics, instincts, physical and spiritual powers, and rights of dominion, as if he were a little god on earth, *provided* that he will also conduct himself as a little god; hence: "if he be of our type",

183. The verse's mention of usefulness assures us that all created things are useful; but it is for man to discover what the use of each thing is. He can only be sure, however, that nothing has been created or made which is useless.

if he chooses to be spiritually of the type of God, by doing otherwise than submitting wholly to his earthly instincts, which no other earthly creature ever could do. The latter have no free choice, but merely instinct. Man alone is to have free choice, just as God has it, and though he is to have the instincts and desires of every earthly creature, he should be able and willing to subdue them within himself, and to act Godlike, as befits a true little god.

185. When God said, "Let US" and "in OUR", he was speaking to the entire universe and everything in it; to the dumb forces and the animated creatures, to the earth and the heavens: that man should have "the similitude to everything that all of US have"—to correspond with the soul of the whole universe. Man was to be the purpose for which the universe was created, and have dominion and control of the universe through his will and power; so he had to have something in him from each part of the universe that he might be akin to all of them. He had to have some of the spiritual powers like those of God, such as immortality, wisdom, will, free choice, judgment, mercy, and other virtues, so that he could speak, read, write, keep

accounts, and transmit his learnings to his present and future generations. He had to learn how to take care of the vegetation and the animals; how to adapt himself to changes of climate and other external conditions; to guard himself against all kinds of danger, and know what to do if injured. Most important, he had to love and guard his independence, not lose it to nature or to another human.

186. In order to understand all the different parts of creation, and to receive those qualities which round out his universal character, man had to receive also certain gifts which were earthly, not heavenly. He had to have some of the lion's courage, the lamb's docility, the cat's self-sufficiency, the dog's fidelity, the jackal's hypocrisy, the hare's timidity, the snake's stealth and venom, the leopard's rage, the wolf's cruelty, the ape's imitativeness, and a host of other characteristics.

From the heavenly powers he, thus, received the ability to learn, to rule, and to restrain himself from overzealous learning and ruling, which creates a fire disastrous for him. On the other hand, he received from the earthly powers, the low animal instincts, the unrestrained passions and desires, to know by them how to rule the whole of animality, and to make use of it for everything needed for his own earthly existence; to take no more, however, than is good for him.

187. Only when man is to be of the type of God, using his wisdom, free choice, and the power of restraining himself from excess of indulgence in the earthly, i.e., in subduing the earthly and animal instincts within himself, can he rule the earth and animality and benefit from it. Otherwise he loses both, the right and ability to subdue the earth and all animality. Instead, he is subdued by the latter. The earthly instincts and unrestrained, low passions of the animals begin to rule the man and the result is tyrannic rule of the mightiest and of the criminal, strife, poverty, suffering, loss of

independence, general ignorance, and serfdom; a state much lower than that of the wild beasts, who do have their independence in the jungle, never submitting to enslavement.

188. Since God IS the whole universe, man can attain full similitude to Him only by having both His powers, mentioned above, the earthly as well as the heavenly, hence God's plan as told in the verse: "Let Us (Ourselves, the whole universe) fashion earthly man in Our similitude (a little world for himself, a microcosm, self-ruling, independent, and properly organized for a successful end), if he be of Our type (possessing both necessary powers, the heavenly and the earthly. The way for that man to attain such similitude to God is:) Let them subdue the fish, birds, cattle, all the earth, etc." The word used for "subdue" also means possess, dominate, be free to do with a thing as one pleases, and this is indeed the means by which to attain similitude to God, and also the proof of success or failure in having attained it. As was explained here, man can dominate everything on earth necessary for him, and remain fully independent, if he will subdue the low animal instincts in him, and he loses his independence and dominating power by letting his base animal instincts subdue him, instead. In other words: if he subdues the animal instincts within himself, he remains independent, the animals are then in his possession, his wealth, supplying him with all he needs, and laboring for him; while if he does not subdue his base animal instincts it leads, ultimately, to disorder and chaos, forcing him to place kings on thrones, or to bow down to dictators of all sorts, economic or political or both, with the result that man himself becomes a beast of labor for others, and he does not possess the wealth that animality can give him. He becomes too poor and too dependent upon others ever to own an animal for his personal use.

189. The first sign of man's failure to be in the full similitude of God is

truly his dependence and poverty, when his right to freedom and abundance is surrendered to kings and dictators of all sorts.

This is the reason why the Israelites were not encouraged to organize a government of their own, like all other lands, and why the prophet Samuel warned them against choosing a king. The idea was that they must be true to God and to His law, being fully in His similitude, hence, also of His type, little gods themselves upon the earth. They would not then be in need of a king and government, for no one in the land would ever harm them, nor would any other people ever dare to harm them. Governments and kings became necessary for all peoples because they did not choose to be fully in the similitude of God; thus they had to lose their freedom and also their abundance. Since those ancient times the state of a people as to its being more or less in the similitude of God is, indeed, to be measured by the personal freedom and independence still left them under their governments. Those peoples who are ruled by tyrants, having the least freedom for themselves, are also the people who are least in the similitude of God; their punishment is that they are even less independent than the beasts of the jungle, instead of being the freest creatures in the world. It is the opposite with the free peoples under democracies. The more freedom they enjoy, the more they are in the similitude of God.

190. Man was thus to be a little god, uniting within himself all the attributes to be found in the universe; and because of his unique importance he was not to be made like the animals, "according to its kind"; but each man separately, so that each individual is almost a kind by himself, the difference between men varying from one who wouldn't kill or harm a fly, to one

who would commit mass-murder and be brutal to his own children, his very flesh and blood. God was to make each singly and individually. Each man will have to dominate something else upon the earth, or some other part of it, and he will have to be fitted specially for his part of the dominion. This is expressed by saying, "Let Us fashion man (each man individually) and let THEM (collectively) have dominion over all the earth." Each one is to have dominion somewhere over something. Each one, therefore, is important and must possess individuality from creation, which is indeed true and proved by the actual fact that every human looks different, has a different voice, a different character, a different taste in everything, a different kind of talent, and different special abilities; showing that he is indeed an individual creation, spiritually.^[16] Man is to be in the similitude of God, and provided he will be of the Godly type following the heavenly and the spiritual by his free choice, he will dominate the earth and everything on it, otherwise the earth will become cursed for him, finally even destroying him. (In the common translation, likeness adds nothing to image, as both mean the very same thing.)

191. According to the common translation this verse has a very funny story to tell us. It seems that in planning the creation of man, and in speaking to him after he was created (verse 28), God had for His sole reason that man should dominate the animals. This is exactly what the Authorized Version of the Bible tells us; but has man no other, and higher, purpose in life than dominating the fish, birds, cattle, etc? He surely has, and it is given here. The verse very briefly expresses the real purpose of man on earth—to subdue the earthly within himself in order to have full dominion over himself and

(16) The Psalmist says: "Thou hast made him a little less than God, and hast crowned him with glory and honor. Thou madest him to dominate all the works of thy hand; thou hast put all things under his feet." (Ps. 8:6,7). Man was made a little god, because he was to dominate the works of God.

the earth. By letting the instincts of the fish, birds, cattle, and other earthly creatures subdue him, he not only loses his true self by defeating the Godly purpose in creating him in His own similitude, since he merely becomes then another animal, but he also loses the dominion over the earth's wealth; her fauna and flora. He falls into serfdom itself, being treated like an animal and even worse.

Since the verse refers, however, also to man's dominion over everything

in the sense of possession, if and when he should be in full similitude to God, by being also in the type of God, the earthly things that he is to dominate and possess are given in the order of their importance for him.

First come the fish, birds, cattle, and the earth, which give him food, labor, and raw materials; then come the rest of the fauna of the earth, every moving thing that moveth; being of little direct or obvious importance, they are mentioned last.

27. AND THE GODLY SPIRIT OF LAW AND ORDER FIRST CREATED THE SPIRITUAL MAN; IN HIS OWN SPIRITUAL SIMILITUDE, IN THE SIMILITUDE OF THE GODLY SPIRIT OF LAW AND ORDER CREATED HE HIM; MALE AND FEMALE CREATED HE THEM.

(A.V. So God created man in his own image, in the image of God Created he him; male and female created he them.)

192. As in the former cases of creation man, too, had to be created in two separate operations; first God had to make the spiritual part of him, then his physical body. The word "created" used here, signifies a creation out of nothing; as pointed out many times before, the word is never used except when it denotes that something is to be made by God out of nothing; it is man's spiritual part that is referred to here, and it does not speak here of his having been created of the type of God, but only in His similitude, since the type man is to attain himself. As said in the previous verse, man's physical body was to be made of the earth's materials. The record relies upon the reader's understanding that the word *created* used here will prevent the verse from being taken to refer to the making of physical man. God first created

a heavenly man, a kind of angel, a spiritual being; He did not form it as He formed his physical body later (Gen. 2:7).^[17] Neither does it say here that He created "man", but "the man"; the spiritual part of him, the part that makes him man, and not merely another creature.

193. The heavenly creature which was later to be infused into the earthly one, God created in the similitude of His Spirit of Law and Order; so that man would be an intelligent being with an understanding of law and order and a conception of the responsibilities of his position. God made man a creature for whom He could establish a law which man would obey voluntarily, not by instinct.

194. The code makes it clear that the words, "male and female created He them", refer not only to Adam and

(17) The common translation, unlike the original text, gives no hint whatsoever about this reference to the creation of *spiritual* man only; but rather impresses the fact that it refers to the formation of physical man. It is, of course, quite mistaken. As the account tells later, earthly man was formed out of dust; formed, not created; for once again we must insist that the distinction between the two words be remembered. This is another instance of the extreme divergence of the common translation's account from the real one, and this also led to the mistake of maintaining that there are two accounts of the creation of man. In truth this verse can by no means be understood to speak of anything but man's soul: hence the formation of man's body is to come later.

Eve, but to the souls of all humans to be born in the future; and it was all of them who received the instructions. (See section 216.)

195. Since physical man will have to multiply upon the earth and reproduce his own supply of earthly bodies for the heavenly creations to enter into, there must be a female for the purpose; and the Creator deemed it well to differentiate male from female spiritually as well as physically. He also made this spiritual difference a point of attraction between them, as important as their physical difference. Indeed many females are attracted to their mates because the latter are brave, leaders, and independent, and for similarly specific masculine spiritual virtues; while many a man is attracted to a female because of her modesty, sympathy, tenderness, and other similarly specific feminine spiritual characteristics. "Male and female *created* He them;" they were different from and in their very creation, as they really are for their own good. Man's spiritual part, "in the image of God created He him"; man's physical body, "male and female created He them". Other creatures need no more than male and

female for their coming to life, but man needs also the heavenly soul, his spirit in the similitude of God.

196. Though in forming the plan for creating man God said, "Let US fashion", and in "OUR similitude," yet in the execution, only GOD Himself acted; "created HE him". There was no one else to help, assist, or take any part in the creation; although, as we have seen, God spoke to all the parts of the universe. Since He himself is the whole universe, He was able to endow man with all the variety of parts without help from them. If man was made in the similitude of God, then truly was he made in the similitude of the universe. None of the other creatures was complex; each one had one nature and that was all. Man mirrored the universe, and thus he was the similitude of God. All the innumerable parts, virtues, vices, beneficent and maleficent forces in the universe, all that is in existence in infinite variety, is MAN. And God Himself, is his Creator having implanted in him the whole universe: hence man is a little god like His Creator Who is the whole universe.

28. AND THE GODLY SPIRIT OF LAW AND ORDER BLESSED THEM, AND THE GODLY SPIRIT OF LAW AND ORDER SAID UNTO THEM: "BE FRUITFUL, AND MULTIPLY, AND SPREAD OUT OVER THE EARTH, AND CONQUER IT; AND DOMINATE THE FISH OF THE SEA, AND THE BIRD-KIND OF THE AIR, AND EVERY LIVING THING THAT MOVETH UPON THE EARTH."

(A.V. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.)

197. It was the spiritual man to whom God spoke, whom He blessed, and who received the instructions concerning his behavior on the earth, after he is sent here. The Biblical record does not refer to Adam and Eve only, but to every human being (cf. next section, also section 216); and it mentions "God" twice in the same

verse. The first time it says that He blessed them without telling them about it; the second that He actually told it *unto* them, because it was an instruction. Hence half of the verse is a blessing (not having been told to them) while the other half is an instruction, actually told unto them, as will be explained here.

198. All the living souls now received their instructions, as given in this verse. Later, in order to become a real earthly man, each heavenly spiritual man becomes the living soul of some physical human body and as a living soul it has to be breathed into the latter's nostrils, into the clay body of man. The latter is one of flesh and blood, with a spark of earthly life in the blood, having been animated by it just like any other earthly creature. It is for this reason that man has certain instincts and passions which are earthly, according to the sort of blood in the body, sometimes more and sometimes less animal-like. The living soul then unites itself with the earthly spirit in the human blood (the ego which is common to all living creatures but different in form and character) and the man is created. The complete man is thus a unification of the heavenly living soul with the earthly spirit, man's ego, his personality, so to speak, by which he differentiates himself from all animals and from other humans whose blood is more or less animal than his. The two spirits, earthly and heavenly, are combined in one, giving him instinct, passion, and the like from the earthly ego, as well as intelligence, talent, and so on, from the heavenly living soul.

199. The making of man's physical body, as the second part of the creation of man, is described in detail later in the record. (Gen. 2:7) Man was thus created in two operations like every other creation described heretofore, but with the one exception that the living

soul in him, which makes him the chosen creature of the earth, does not belong to the earthly. It is a purely heavenly creation, one that is intelligent because it is a spark of the Godly originating in heaven above, and going back thereto after it leaves the earthly body.

200. Man has the blessing to be fruitful, but he is instructed to multiply; he must try to multiply; he must marry and have children, and he must not practice birth control. The traditional verse which refers to this is: "Thus saith God that created the heavens; God Himself that formed the earth and made it; He hath established it; He created it not in vain, He formed it to be inhabited: I am God and there is none else!" (Is. 45:18)

201. To multiply is thus a command of God. He wants the earth to be inhabited and He inspired His prophet to add in connection with this command the warning: "I am God and there is none else." There is none other to tell man anything else; no reason, economic or other, is to keep him from multiplying after God Himself gave him the blessing to be fruitful, and the capability to multiply. ^[18]

202. While "spread out over the earth" is a blessing, giving man the power of acclimatization, that he shall be able to live in the Frigid as well as the Torrid Zone (unlike animals, most of whom can not become acclimated to different climates), "to conquer it" is a duty. Man must fight the wild beasts, as well as other natural enemies, such as disease, which threaten to

(18) Though the earthly creatures received the same blessings to be fruitful and to multiply, the latter too is only a blessing with them and not a command. Mating and multiplying is instinctive with them; so there is no danger of its being interfered with by choice, as they have none. The original text, though using the same words in both cases, has, in the case of man: "And God said *unto them*"; He made it an instruction: while in the case of the fish the text has: "He Blessed them, saying"; and, of course, He did not say it to the fish, but for Himself, hence it is a blessing only.

In each of the three instances (Gen. 1:22, 1:28, 9:1) in which the Bible speaks of multiplying, it says however: "And God *blessed* them", proving that multiplying is primarily and essentially a blessing. Hence, to restrict multiplying in any way, whether by birth-control or celibacy, can not be anything but a self-inflicted curse, no matter what the motive of opposition may be.

reduce the population in many places. He must not leave things to a blind fate, to conjuring sorcerers, or to faith-healing by practitioners.

203. The words, "and dominate", are a blessing. Man will have dominion over all living creatures; it is given him by the grace of the Creator Himself, but the words, "every living thing that moveth", are a restriction. He is *not* to dominate other men such as himself, other tribes, other nations, other races, or any small minorities. Dominion is given him over fish, birds, and every moving **THING**, but not over men; and in the next verse this restriction is justified from a plain,

natural standpoint, the moral viewpoint to be given later on.

204. In other words, the blessings are to be the result of man's own actions: he is to be fruitful, if he will multiply; he will spread over the earth, if he will conquer it, doing the natural things to subdue all handicaps; he is to dominate all other creatures, if he will not try to dominate other men like himself; he is, thus, to suppress the animal instincts within himself. He was not told the outcome of his behavior expressly, because he was expected to understand it by his own intelligence, but earthly man was told so plainly, as will be seen later.

29. AND THE GODLY SPIRIT OF LAW AND ORDER SAID: "BEHOLD, I HAVE GIVEN YOU EVERY HERB BEARING SEED WHICH WILL BE FOUND UPON THE SURFACE OF ALL THE EARTH, AND EVERY TREE IN WHICH IS THE FRUIT WITH A TREE-YIELDING SEED: THERE WILL BE ENOUGH FOR ALL OF YOU TO EAT!"

(A.V. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.)

205. There will be no reason for man to oppress any other man, for there will be no trouble for anyone in getting food. Neither will anyone have to work very hard for his food; all sorts of herbs will grow abundantly all over the surface of the earth; and every herb bearing seed will reproduce itself over and over again for all future

time; so that there will be no danger of a food shortage.

The same will be true of the fruit. Plenty of fruit-trees will grow everywhere; each one bearing its own seed for perpetual reproduction, giving full assurance that everyone will have plenty to eat, hence there will be no reason for any man to dominate and oppress any other man. ^[19]

30. "AND TO EVERY EARTHLY ANIMAL, AND TO EVERY BIRD OF THE HEAVENS, AND TO EVERY THING THAT MOVETH UPON THE EARTH, WHEREIN IS ANIMATING LIFE, I HAVE GIVEN EVERY GREEN GRASS TO EAT." AND IT BECAME SO. (The originally planned earthly man appeared.)

(A.V. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.)

(19) According to the Bible, this was God's original plan, and had man not caused the earth to be cursed, as will hereafter be described, food would have grown for him plentifully all over the face of the earth, without any effort on his part; he would have had no need to sow, plough, reap, and so on.

206. The animals are to have their own food, the green grass, so that they won't want to share in the food of man, and so will not curtail in any way man's supply of food. Indeed, it was intended from creation that man should live on herbs and fruit, and the animals on green grass. The vegetation was to give each one of them the necessary elements to keep them in the best physical health, and also to satisfy their appetite for variety. When the earth was cursed, however, many animals and also man had to become partially or entirely carnivorous. The earth stopped producing her best, and both man and beast had to make up for the poor quality of their food by including meat in their diet.

207. Since the creation of spiritual

man was not merely decreed to take place, but actually performed by God Himself, the statement, "and it became so", can not, of course, be referring to this act of God; for that would make one of those repetitious statements which, as we have seen, are so nonsensical. It means, therefore, the decree last mentioned. He said: "Let us fashion man in our similitude", and the words, "It became so", mean that each of the parts of the universe, sentient and non-sentient, near and far, great and little, dangerous and helpful, contributed their share to man. The earthly man appeared upon the earth, as God had planned; but the manner in which he appeared, with all the details are to be given later, when the complete account of the special formation of man is reached. (Cf. sec. 259-260) [20]

31. AND THE GODLY SPIRIT OF LAW AND ORDER SAW EVERYTHING THAT HE MADE, IN ITS ENTIRETY, AND, BEHOLD, IT IS VERY USEFUL. AND THERE WAS ENDED AN EVENING AND MORNING PERIOD AS THE SIXTH DAY.

(A.V. And God saw every thing that he had made, and, behold, it was very good. And the evening and morning were the sixth day.)

208. The Biblical account here informs us that there is no part of creation which is useless; not one thing in existence which is of no benefit to man. Even such things as seem completely harmful have their purposes: God Himself guaranteed that everything He created is useful, hence it is up to man to confess ignorance rather than to criticize anything in creation, if he fails to understand what he can use it for. The verse further indicates that the usefulness of all things created must be considered as a whole; for as a whole everything is very good, though separately, things may not seem so very good. One might say that it would be better for the inanimate to grow like plants, for the plants to have

locomotion, and for the moving creatures to have speech and intelligence; yet as a whole, since man came and is to have use of all things, everything is seen to be very good; exactly as needed by man. Man does not want his furniture or his clothes, shoes, etc., to continue to grow in size, he does not want his donkey or cow to have intelligence lest the former refuse to work for him, or the latter refuse to give him her milk and meat. Thus, each creation's shortcoming is for the benefit of the creature next above it. The inanimate ground is good for vegetation, vegetation for the moving creatures, and all are good for man.

209. Likewise is the shortcoming of man in being mortal, useful and bene-

(20) In the common translation, the words, "and it was so", are superfluous and absolutely meaningless. They do not answer need as in the previous verses: 7,9,11 and 24.

ficial for the creature next above him, for his living soul, which strives to return to the higher spheres in heaven, whence she came, which would be impossible were earthly man immortal, and a condition she would dislike and bitterly oppose.

The traditional verse which thus praises the shortcomings of creatures is: "Yea? Shall vain man be more wise than he is? Then why should not a wild ass's colt be born as wise as man?" (Job 11:12). To Job's complaint that man knows so little of what is going on in the world, Zophar the Naamathite, gives answer that before asking why man is not so much wiser as to be like an angel, one might ask why a donkey is not as wise as a man. The answer is that were donkeys as wise as men there would be no donkeys, and God wanted them for man's use and benefit. So is man wanted here for what he is, not for anything else. The same idea is expressed, here, that things might have shortcomings *per se*, but as a whole, every creation is just what it has to be. (The common translation of this verse in Job is ridiculous and tells nothing at all.)

210. If it were not for the purpose of encouraging men to search until they discover the use of each existing thing, instead of condemning what appears baneful, there would be no point in recording God's approval of His own creations: He Himself knew the worth of His own work. "Search for the good part in everything and you will find it!" is the motto of the Bible; while those who criticize what is puzzling seem to be satisfied to mistake ignorance for bliss, rather than to seek for the truth.

211. In mentioning the sixth creation period, the article "the" is used

for the first time.^[21] Up to now it has been: "second day", "third day", "fourth day", and "fifth day", but here it is "THE sixth day". It is the day in which man appeared on earth; so it is the first real day of human history; the beginning of man's era and the true perpetual New Year's Day. It is called later in the Bible: "A Sabbath, a memorial day with blowing of trumpets, an holy convocation". (Levit. 23:24) It is indeed a very important day to remember and a day on which to blow the trumpets announcing to the world: "This is the year so and so since creation, and this is the day in which God ended His work of creation and made man upon earth."

If Mankind remembered that day, and had impressed it indelibly on its mind from generation to generation, from the very beginning, with undeniable proofs, one of the greatest puzzles—when was the world created?—would no longer be a question for the human mind. What a difference it would make in science and in our life generally if it were an established fact that the earth is exactly so many years old, that man appeared on it exactly on such a date, exactly as described in the Biblical account!

THE Sixth Day! The most important day to remember. Unfortunately, when it was still possible to verify this fact as the truth, mankind did not care, or neglected to verify it in the proper way; and afterwards it became impossible to verify it; and man refuses to believe it for lack of established direct evidence. Thus the world celebrates several New Year Days with no justification at all for them.

(*Complete stop, indicating the end of all creation.*)^[22]

(21) The common translation has the article "the" every time; *the* first day, (instead of the original "one day"), the second day, etc.; but this is totally without foundation. The only time the Biblical text actually used the article in connection with the creation-day periods is here, with "the sixth".

212. (22) The Biblical division of all creation into six periods or days is not at all for the purpose of giving the exact time of creation, and also it is not for the purpose of informing us that it could not have been created in less than six

created; it did not belong to the material part of the universe, and it required no actual work on the part of the Creator to bring it into existence;

in their places in the heaven, is set the fifth day, wherein the life in the waters, on the earth, and the animating power for birds were prepared.

The sixth period, being the last one, was then equally divided between the two. Half of the work was done on the earth, the making of all things that were to move on the dry land, beasts, fowl, and the physical man; while the other half of the work was performed in heaven, creating the spiritual men, the living souls for all humans ever to be born, to be breathed into their nostrils. All the souls were created then because each soul is a *creation*, and God was not going to *create* out of nothing, another thing after the work of creation was done. The physical bodies were formations which could take place any time, since they did not involve any work for God. The souls, however, had to be created all together at the same time, so that there would never again be a new creation (something out of nothing) so long as this universe existed.

Thus heaven and earth had each three full days of creation, and the stops in the Bible which are complete, indicate each turn from one to the other of the two parts. So was man given half a heavenly and half an earthly period of creation.

217. When the entire work of creation is considered as a whole, and the plan of having the earthly and heavenly parts of the world and of man completely interwoven into unity, the execution appears as a picture of the highest efficiency and perfection. First came the nebula containing the entire solar system; next it was made to eject the fire-elements for the creation of the sun; then the rest of the nebula was split up into the parts which make up the solar system, including the earth, which begins to solidify and become prepared to sustain life. The waters are gathered together into seas, and the dry land is endowed with the power to bring forth vegetation and plants, which will feed the future inhabitants. While this is taking place upon the earth, the sun and the other parts of the solar system are being condensed and solidified too, until they are finally ready to be set up in their proper places, to move along their regular paths, so that they will provide the earth with a means of having light and darkness, proper temperature, succession of the seasons, varying climates, and all the other physical influences necessary to maintain life, such as the ebb and flow of tides, the influence of the sun on vegetation, and other effects known and unknown to man. With the settled arrangement of the position, course, and movement of the heavenly bodies, the earth becomes ready to develop life, first in the waters, then upon the dry land and in the air. When all these forms were ready it was time for man to appear, as he would find everything in readiness for him: light, a settled climate, water, dry land, vegetation, fruit trees, beasts of burden, domestic animals, birds, and whatever else he might need or desire. Indeed, everything was prepared to meet the requirements of an expected king.

218. Man came to earth as the highest product of the last stage of creation; as the crown and purpose of the entire process: this can be proved in many ways, one of them being the order of creation given in the Bible.

We find that order to be: the inanimate—the earth and the seas; the animate, divided between the moving and the unmoving—the latter: grass, herbs, trees; the former: fish, birds, mammalian creatures, and finally, man. That man is the highest creation because he came last is proved by the fact that all creations preceding him, increasingly reduce in grade as the line descends to the beginning. The line is: animal, bird, fish; plants, herb, grass; the earth. The earth, as matter, measuring it by handfuls, is worth less than a handful of grass, grass is inferior in grade to herb, herb to plants, plants to fish, fish to birds, birds to animals, animals to man.

219. Man is also the most important by reason of the fact that the creations preceding him, as the order descends, increase in quantity as they near the beginning of the line. There are more mammals than humans, more birds than mammals, more creeping things than birds, more fish than creeping things, more vegetation than animals, more grass than herbs and trees, and more earth than vegetation.

In other words, the higher the quality of a creation, the less there is of it in existence; there are fewer gems than plain stones, less platinum than other metals, and even in mankind itself the same order prevails: for there are more uncivilized people than civilized, more ordinary people than intellectuals, more intellectuals

yet it was of such great importance for His work ended until He created it. the world that God could not consider The last words of the preceding verse, than geniuses, the last making up the smallest number, but also being of the supremest order of creation.

220. Man is proved to be the highest creation also by the fact that through the whole line of creation, the lower grade is subject or even food for the next higher. The earth is subject to and giving life to the plants; the plants give life to the moving creatures, and moving creatures are subject to and food for man, hence, living man is the highest of them all.

221. Man is also above everything in creation because of his being the last of the line, and therefore possessing something that none of his predecessors possess. The earth is fully included in the plants; the latter possess one additional quality not found in the earth, growth; the moving creatures have all the qualities of the plants, but have an additional power and an additional quality, locomotion and instinct. All the qualities of the living creatures are included in man, but man has his own additional quality, which no other thing on earth shares, a living soul, which gives him almost divine intelligence.

222. The Biblical account of creation shows that creation rose continually from lower to higher forms ending at last, with the highest grade of all, MAN. This record leads one to conclude, therefore, from the order and from other reasons, that man is superior to everything else on earth, and is the purpose for which the earth was created. Descending from man to the earth the quality decreases, but the material quantity increases; the dominance is of smaller importance, and each earlier creation has one important quality less. (Those who claim that man possesses no immortal living soul, but that he is a soul like any other living creature, are contradicting the Biblical order of nature given above, that every higher kind in creation has something additional of his own, not shared by the lower kinds.

If what they say should be true, then all the above gradations from low to high and vice versa, stop at the animals. Up to them and downward from them everything runs according to what was indicated, but man, the last one in creation, instead of being the all-highest, is, contrary to the natural rule, without any higher grade at all, since he belongs in everything to the grade below him—to the animals!

At any rate, the Bible does not include man in the creation of the animals; he is said to have been created later and separately, not to mention the fact of his being created differently. But why should he be mentioned so, separately, even specially planned to be created (Gen. 1:26) and as the last one in creation, when the whole line of grades was finished with the animals, created before him?)

223. If we were able to create a solar system of our own, we could not want a better system, or plan of creation, than the one the Bible describes; for it is the most perfect and efficient plan imaginable! Thus the six day, or period, record conveys, in the first place, the idea of equality between the earth and the heavens, as well as between man and heaven. It shows the importance of the earth and of man, that an equal part of all creation time was given to the earth and to the solar system. It shows how important man is; that half of him is a heavenly creation of God Himself; and that he is sent here by God Himself as long as the physical part endures on earth, returning to God again at the physical death of the body. It shows also how closely the earthly and the heavenly are interconnected from the time of creation, and that all the heavenly planets were created to serve the earth and the needs of man on it.

224. In another place (section 137), it was explained that man is the chief purpose of all creation. The Biblical way of describing how the creation took place, how everything was created subservient to the earth, and how everything on earth was created to serve man, is certainly convincing proof that all creation is for man's benefit. At any rate, everyone, including the modernists, admits that the arrangement of the solar system is so made, that it is the very soul of life on this earth, just as the heavenly soul is the life of each individual man. Thus, the earth, which means man, can not expect to become physically corrupt without affecting the other, the spiritual part. The heavenly partner will not permit it. Whether man works iniquity individually, or whether the whole of mankind joins in the evil-doing, the heavenly partner demands an accounting ultimately, and he demands it with punishment.

This is explained more completely in the record later; when the account of

are, that there was ended the sixth day; this verse tells us that heaven and earth and their hosts were completely finished; the next verse tells us that God had not yet finished His work, that only the seventh day witnessed the completion of that.

However, so far as the hosts of heaven and earth are concerned, there was nothing more to be done. Anything to be mentioned now in connection with the work of creation will merely give added details of what was already done in the six days gone by. ^[23]

the creation of man is given. Here it suffices to say that man, who is the ruler here on earth, must remain true to his own heavenly partner, as well as to the whole earth, in all his deeds and works, or he must pay dearly for violating the conditions of natural partnership. The heavenly partner is actually the one who inflicts the penalty. Whether the sin against the heavenly partner is individual or collective, it too begins to neglect its duties, and the result is a cursed man, instead of a blessed one, or an entire earth cursed and desolate, instead of blessed and flourishing.

225. The close partnership between the heavenly and the earthly is certainly well-established in the Biblical record of creation, as shown through the six day plan; and it offers man the best practical lesson concerning his work here on earth. It teaches him the lesson that he is the machinist responsible for the entire mechanism of the universe; and that he is to learn all his duties so as to run it properly, that he may cause no damage. The particulars of these duties will be specified later in the detailed account of the creation of man.

226. But there is also the *second* lesson, about rest; the lesson that the record of a creation which took six days offers man, and it is no less important than the lesson about work. Says the record: There must be six days of work for man; and one day of rest after that: no more! no less!

If man should work only five days, and rest every sixth day, it would lead him in time to laziness; he would be impairing his health by working less than is good for him; if, on the other hand, he should work seven days and rest on the eighth, that too would in time impair his health; not to speak of what would happen if he were to work continually without any rest at all, or just spend all his time in complete idleness. This does not mean, of course, that man must do manual work only, or any kind of work for earthly gain; he might spend one or two days in the pursuit of art, or in study. The idea, the important part, is that, all things considered, he must be busy with earthly interests, physical or mental, or both, no less and no more than six days; and have a day of complete rest on the seventh. The Bible has this ordinance in the name of the Creator, and surely He knows exactly the proper proportion of work and rest needed for the man whom He created Himself: He certainly knows His creature's working capacity.

God Himself is said by the Bible to have spent six days in the work of creation and then to have rested on the seventh, sanctifying it as a day of rest for man also. The Bible impresses upon man, thereby, the necessity of observing the seventh day of rest, as strongly as possible; and it surely does so in a manner which is at once convincing and most flattering to man. The Creator of the world Himself worked six days and He rested on the seventh day; and He wants man to do likewise!

227. Nothing could be so appropriate, so convincing, so poetically beautiful, and so wisely practical as to combine man's day of rest with that of God's day of rest; the day on which He rested after His work of the creation of the world! The last three verses of the creation of the world, now to be translated, prove how wonderfully the idea of the Sabbath Day is presented to man by the Biblical record. It tells what sort of rest it was for God, and how man can make use of the rest day in the way best for himself; how he may draw nearest to having a Godly pleasure in it. Indeed, the Bible gives man a most priceless gift set in a golden frame!

(23) The creation of physical man is one of the things yet to be described; but, as aforesaid (section 207), physical man was mentioned in the words: "and it became so"; the details really belong to the special account of the creation of man, and so it will be given there. The same is true of other things to be described further on in detail. It will mean merely fuller description of things already mentioned.

2. AND THE GODLY SPIRIT OF LAW AND ORDER ENDED HIS WORK WHICH HE HAD DONE (during the six days) ONLY ON THE SEVENTH DAY, AFTER HE HAD RESTED ON THE SEVENTH DAY FROM ALL THE WORK WHICH HE HAD DONE.

(A.V. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.)

229. God ended His work of creation, only *after* He had rested the whole seventh day from *all* the work which He had done. The Earth and man, being each half-earthly, half-heavenly, as was seen in the account of the creation, ^[24] were to get something tangible and really practical from the heavenly; something they could actually use with great benefit in their material existence; this was to be *rest* as against the necessity of *work* and being worked, which latter are entirely earthly. Rest is a blessing and it is heavenly; it had to be created and the method of creating it was by God's act of resting on the seventh day from all the work done previously by Him, during the six days of creation.

230. The resting of God was not, of course, for the purpose of restoring His strength, for He was not weary; neither was it a command for man to establish an institution to be observed in commemoration of God the Creator, as is usually maintained. If this were the reason, He should have given it as a command from the very beginning, and the command would suffice. As a matter of fact, there is no command mentioned here at all; it is a part of the account of the creation, pure and simple. God is said to have created heaven and earth, the sun, planets, vegetation, fish, animals, and man; and He is said here to have created also rest for man.

231. Rest is the most blessed of all the creations which man enjoys; and through him the earth also enjoys it to a certain extent. Other creatures do not have it, do not, cannot throw off their worries, stop for a day from their natural activities, and enjoy a real mental rest, so far as their mentality goes. They can sleep, lie down, even play for a while, but their fears, and whatever worries they have, never leave them for a minute. Man is the only creature able, under certain circumstances, to enjoy a complete physical and mental rest; to forget all his earthly worries, to elevate himself to the most exalted spheres, and know a wonderful relaxation of the mind. He not only can free himself from his earthly worries and troubles, which is a pleasure in itself, but he can replace those worries by the additional pleasure of indulging his mind in higher conceptions, gaining more mental power, and the sweetest, most savory spiritual food for his soul, which, to those understanding the value of such gain, is a source of endless satisfaction and joy.

232. Man's living soul, being a spark of God, created in the similitude of God, would never possess such attributes as the knowledge and enjoyment of rest, unless it had inherited from its source, the Godly attributes, such a quality. As it was, however, there wasn't any possibility of her inheriting such an attribute because God

(24) The Earth, though thoroughly material, has yet much of the heavenly in it: such are the stock of life to animate creatures; the power of growing vegetation, several heavenly powers and forces including fire, gravitation, electricity, and so on; and, perhaps most important, its right and power of punishing or rewarding the righteous and evil-doers respectively; as we shall see later in the record (section 469-70, and 560-1). And man has his heavenly living soul and the almost divine power of ruling over the earth under certain conditions.

Himself did not possess it. Of Him it is said that He fainteth not, and He never gets weary, so He is not in need of rest. We can not even imagine God needing perfect rest, as man does, since He cannot become weary, like man. He therefore had to confine and limit Himself for once to the human, and to enjoy a perfect rest; with this act perfect rest was first created.

Rest was therefore an actual creation. The Will of God, having created the entire universe, experiencing in some way unknown to us the ordeal of work, had to experience also perfect rest, so that man might have a source from which to derive that pleasure himself.

All human qualities such as wisdom, foresight, judgment, inventive genius, mercy, charity, and the urge to work and to make things, man draws from God through his soul, if and when he wishes to draw them. If God had not made His Will go through the pleasure of partaking of perfect rest, there would exist no such feeling in the universe; and man could not then know it. Therefore God rested on the seventh day; His perfect rest and the feeling of pleasure it gave Him constituted His last creation; His bestowal of a gift at

the finish; a gift to man which was truly a heavenly blessing that can be enjoyed on earth, if man chooses to exercise it.^[25]

233. The fact that in creating this perfect rest, the Will of God had to confine Itself to human limitations, makes, or should make, its creation the more appreciated by man; as it proves the affection God has for him. It might be likened to the love of a father which prompts him to sit on the floor and play babyish games with his child. God therefore rested on the seventh day that it might serve as an example of how man is to rest: a rest to be copied by willing man, and to be complete; man must rest from *all* work of the kind that has occupied him during six days. The perfect rest was not designed to be a mere rest from work, though; a rest given over entirely to the recreation of the body. Such rest is neither perfect nor heavenly, and it was not created by God. It is the earthly rest common to all animals after they become tired and lie down to rest their limbs or sleep. The following verse fully explains the kind of rest which God created through His own resting.

(25) The traditional verse which speaks of those things which God Himself has not is this: "And the stability of thy times shall be a storehouse of salvation, wisdom, and knowledge; thy fear of God will be His treasure." (Isaiah 33:6) The Bible says in several places that God keeps nothing in His treasury except man's fear of God, because He himself has not this quality; He certainly can have no fear of Himself, therefore He keeps it in His treasury, as a rare article, the one thing which man can give Him. The prophet of Israel, therefore, tells them that when God receives the fear of God to put in His storehouse, He will give them plenty of salvation, wisdom, and knowledge to put into their storehouse; through which their times will become stable and secure. So we learn of a thing which God Himself does not possess: fear of God (not the fear of punishment which is earthly fear and common to animals also; but the fear resulting from the true conception of God's greatness and magnitude, when man begins to realize his own smallness and insignificance, and fears God from awe and astonishment). This fear is not in man's nature because his soul lacks it through being the exact similitude of God Who knows it not; when man has it, it is his own creation, which is why God treasures it in His storehouse. Perfect rest was another thing which God did not possess, but He created it that man might have it, since man needs it so. Fear of God, however, remains the one thing which God actually has not experienced Himself, and the one thing in all the universe which He can never under any circumstances cause Himself to experience significantly.

3. AND THE GODLY SPIRIT OF LAW AND ORDER BLESSED THE SEVENTH DAY, AND SANCTIFIED IT; FOR THE GODLY SPIRIT OF LAW AND ORDER RESTED ON IT, FROM ALL HIS WORK THAT HE HAD CREATED; (for man) TO DO LIKEWISE.

(A.V. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made.)

234. The seventh day was blessed and sanctified, not by words, but by the simple act of God's resting on it with the complete repose He enjoyed. And it was rest from all His work that He had *created*.

235. In the previous verse the record twice uses the expression, "the work which He had done". He ended His work and then rested from all that He had done. This lays down the rule that the first condition of perfect rest is to stop actual work and refrain from anything which usually occupies the body and mind; work necessary for man's physical existence. In this verse the text, in speaking of the blessing and sanctification of the seventh day, through God's resting on it, points out that this was the result of God's resting from all the works which He had *created*.

As pointed out before, the Biblical text does not use words for the sake of rhetorical effect; by saying here "created" instead of "done", it conveys the chief part of the idea of what rest is, besides being a cessation of actual work. It reminds us that God rested from His labor of creation, that this work of creation really does not mean that He performed actual deeds. Just to say, Let there be, meant that "it became so"; but even so, God *rested from it*. Therefore the day was not only blessed, but also sanctified. It was to be a day on which one was not to think about work, plan work, or speak about work. It was to be a holy day; one in which man was to give attention to spiritual thoughts only. In the resting on the Sabbath, man is to free his heavenly soul from all that is earthly, and to concentrate all his powers on the contemplation of

the highest spiritual subjects. He is to return his soul to its divine origin, so that he may draw from God new inspiration and spiritual refreshment; just as in the other six days he draws aid and refreshment for his physical part from the earth. God's resting was to insure one day in which man could forget completely the earth and draw nigh to his heavenly source. Those who make proper use of the Sabbath know well what a perfect rest it affords them, what a blessing it is, and what a great aid it is to their spiritual selves.

236. Any man who wishes to know that perfect rest of God, blessed and sanctified, can do it only in one way—copying the rest of God. He must refrain from anything that has to do with actual work, from whatever concerns his earthly interests. He must keep the day sacred, not desecrate it by speaking or even thinking of earthly gain, spend the day in the heavenly pleasure of receiving more power and knowledge for the living soul. Anyone can have the baser kind of rest whenever he wills it, by simply stopping to work; likewise he can rest from work on the Sabbath, but these rests will not give him a real taste of God's rest. One can only do this by acting as described above.

The traditional verse speaking of the right way to keep the Sabbath is: "If thou restrict thy foot from travelling on the Sabbath, from pursuing thy affairs on My holy day, and designate the Sabbath to be a day of delight, the sanctified day of God, to be called honorable; and thou shalt honor it by changing thy whole habit of life not to pursue thy profane desires, not even to speak about them; then shalt thou

delight in the manner that God delighted in it . . ." (Isaiah 58:13-14)

The prophet there elaborates the code of our verse here, which says exactly the same: that when man "does likewise" the Sabbath, changing completely from the earthly to the heavenly, he can experience the perfect rest created for him by God; meaning that his soul will enjoy a pleasure heavenly, totally unknown to his body physical, not to be attained through any ordinary rest, however comfortable it be.

The words, "to do likewise", later became a standard Hebrew expression meaning "the observance of the Sabbath". "To do likewise the Sabbath" (Exod. 31:16), in the common translation, "to observe the Sabbath". This expression is used in this way often throughout the Bible. Thus the verse gives the Hebrew expression: "to do likewise the Sabbath", instead of, "to observe the Sabbath". The idea is that one is to rest on his Sabbath as God did, a complete and perfect rest, totally separating himself from any earthly interests. [26]

238. Nevertheless, as already said, the three verses telling about the resting of God do not contain a command for man to keep the Sabbath. They tell us how the Sabbath was made, blessed, and sanctified for man's use, should he wish to do likewise. This is part of the account of the creation, which keeps strictly to its purpose of only recording facts. The day of rest was a creation like those of the other days, therefore we read of the manner in which it was made, and the purpose

it was to serve. Whether it will or will not be observed has nothing to do with the record. There are people who refrain from various things: from eating meat or vegetables, from enjoying any of the pleasures God bestowed upon man to use, or from matrimony. Shall the record omit mention of those things for that reason? The words, "To do likewise", however, give the secret of perfect rest, for only in that way is one to enjoy the perfect rest.

239. Later, when the Sabbath was incorporated as one of the ten commandments, it was done so for the same reason which made God give the other nine commandments: to offer man happiness and blessing instead of misfortune and a cursed life. Atheism, idolatry, blasphemy, disrespect for parents, murder, fornication, theft, false witness, and coveting what others have, are the chief causes of man's misfortune, which certainly turn his life into a hell on earth; to be clean of these transgressions makes a man happy; it will give him a clear conscience, a continually blessed and satisfied life. The same applies to the observance of the Sabbath.

240. Those who never stop slaving at work for their earthly interests, who never give their minds the relaxation of indulging in the greater pleasures of spiritual thought, are, after all, the most miserable and unfortunate fools, if they do it willingly, or cursed, if they do it compulsorily. On the other hand, those who spend the Sabbath as it should be spent, are really and truly the happiest of mortals. They are the less liable to break the other nine com-

237. (26) The common translation has here: "which God created and made", which is grammatically incorrect, based on no thought. Why created and made, which are the same in *English*? Thus, the verse, "To do likewise the Sabbath" meant for the translators to mutilate it as they did with so many other verses in the Bible. They made it, to *undo* likewise the Sabbath, by translating, unpardonably, a simple word, usually meaning, "to do", as, "and made". Furthermore, the same word is translated as "to observe" in Exodus 31:16. It says there: "Wherefore the children of Israel shall keep the Sabbath and observe the Sabbath . . ." It should either be there: "to keep the Sabbath and made the Sabbath", which would obviously be the extreme of absurdity, or it should be here: "which God created to observe", which would be a little more correct! The same word is used in both verses, yet the translators, for some unknown reason, saw fit to render it in one place as "to observe", and in another "and made"! Truly the translators worked in mysterious ways their wonders to perform!

mandments during the rest of the week; for they cannot really give themselves over to spiritual contemplation if they have not observed them. Their continual devotion on the Sabbath to communion with God gives them an almost Godly standard of morality, the most humane attitude toward their fellow men in every walk of life: "That thy manservant and thy maidservant may rest as well as thou!" That is verily the best and most Godly advice for man which one could imagine, and one must not forget that when it was given out to the people of Israel, millions of humans were in slavery every day of the year without hope or knowledge of rest. It was indeed the greatest blessing in the world when one day in the week was ordained by law and proclaimed by God, or by Moses, whether or not one believes in his inspiration by God, as a day of complete rest.

241. The very fact that God proved his affection for man in the creation and institution of the Sabbath should make man the readier to keep it. In the first version of the ten commandments (Ex. 20:8-11) the Bible speaks about the creation of the world, mentioning God's rest on the seventh day of creation, which refers to what is said in the account of the creation, and is given as a reminder of what is said there, as explained before, that God did not need a rest but that out of His love for man He created the concept of rest; are we then to reject His love by failing to make use of it? The rest of the same reason is given by Moses in his second version of the ten commandments, which is merely his elaboration of the first version by the addition of his own admonitions: "Keep the Sabbath to sanctify it as thy God commanded thee. . . . And remember thou wast a servant in the land of Egypt and that thy God brought thee out thence" (Deut. 5:12-15). Moses tells them to keep the Sabbath because God has proved the value of His gift by bringing them out of bondage; there-

fore it would be double folly to reject this blessing. When Moses said, "as thy God commanded thee", he was reminding the people of the words of the first version of the commandments. Thus, he was not introducing any new motive, as some claim, he was merely showing them that the gift of God, which they should accept simply because God favored them with it, was not merely a gift to remember Him by, but a gift of real value. Hence, in the second half of the verse he tells them how they know that the gift is so valuable: You have been slaves in Egypt, and you know what it means to work without a rest, and what a blessing it is to have a sanctified rest day once a week. It is not God Who will benefit from your resting on the Sabbath, but yourself; thou, thy son, thy daughter, thy manservant, and thy maidservant who are someone else's son and daughter (perhaps thou, thy son, or thy daughter is to be a manservant or maidservant, laboring for another!). Shall you ignore such a blessing which God has given you for your own happiness?

242. However, in order to realize both sides of the reason for observing the Sabbath, one must, naturally, accept the idea that God is the Creator of the world, that He created it in six days, and that He rested on the seventh, thereby creating, blessing, and sanctifying the Sabbath. The Bible calls the Sabbath a sign of creation. The Sabbath, which is to be the full blessing it was created for, serves as a sign of man's belief in creation. Those who do not believe in the creation have no Sabbath, and of course, neither do they have the true blessings it brings. By denying the Sabbath one also denies the creation as the Bible describes it; and vice versa. Hence, the Sabbath and the manner in which it is spent and enjoyed is merely the sign of whether one believes in the record of creation or not. Here it is no command for anyone, however, and as will be explained later, the Sabbath-day is in-

cluded in the ten commandments too only as a matter for man's free choice; so that observing it or not merely shows how the free choice was used to make the decision. [27]

Still it all concerns religion, which is of later origin and development. So far as the account of the creation is concerned, it has nothing to do with religion, but only with the knowledge

243. (27) Since the Sabbath rest is not made a command here, but comes as part of the record's narration of creation, that sanctified rest for man was created, and since later in the ten commandments it is incorporated by the words: "Remember the day of rest to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day—rest, is to be given to God; in it thou shalt not do any work"; it is evident that so far as the world generally is concerned, one day of rest is important, but not the Saturday. The ten commandments, being optional for all the peoples of the earth, one day of rest out of seven is truly recommended for them, but not Saturday as that day. On the contrary, Saturday was specially appointed as rest day for the Israelites only. (Ex. 31:12-17) There and then it does not speak merely of a Sabbath day, as in the ten commandments, but of Saturday, as the seventh day of the week is called. In Hebrew, "Sabbath" stands for both the seventh day of the week following Friday, and the Sabbath in the sense of the day of rest, but the common translation erroneously has it all over as Sabbath-day. Just "Sabbath" merely refers to the seventh day of the week, while in the sense of a day of rest it is always called "Sabbath day", or "the day of the Sabbath", as clearly defined in: "Remember the Sabbath day", in the ten commandments, meaning the day of rest, any day set by a people as its rest day, and: "My Saturdays ye shall keep", where it speaks directly to the children of Israel. (Ex. 31:13)

244. Saturday as the day of rest, and circumcision (Gen. 17:9-14) are the only two commands in the Bible specified as signs between God and the children of Israel to be observed by the latter; and the punishment provided for their transgression is that the soul of the transgressor is to be cut off from among her people. Thus the Sabbath day for the rest of the world meant any day in the week, particularly NOT the day of Saturday, which was set by God as a special sign between him and Israel. As a matter of fact, it remained exactly as God ordained it. The other peoples appointed their own days of rest, and to this very day only the Israelites officially retain the double sign ordained for them.

245. The Christian sects who changed their traditional day of rest, Sunday, to the Israelites' Saturday, have no religious rest day at all. By declining to rest on Sunday they desecrate the established Christian day of rest, and as to their keeping the Saturday, they are using the sign given to the Israelites without permission, contrary to God's desire, since He set it up for the children of Israel only. This only equals the act of a company of soldiers who donned the uniforms of a regiment not their own, an act which would not go unpunished when discovered. Since it was surely not without the providence of God that hundreds of millions of Christians established Sunday as their day of rest, those who changed it to Saturday are not acting wisely, though they mean well. From a religious standpoint they are no less liable to punishment than those Israelites who change their Saturday to Sunday, even more so, for the latter are usually forced to it by attendant circumstances, while the former choose the unwarranted change voluntarily.

246. Furthermore, according to those Christian Saturday observers who claim that in so doing they follow the Bible strictly, and since they follow the A.V. of the Bible, the peoples of the world, except the Jews, should have no rest-day at all; not a weekly one anyhow, for the A.V. of the Bible speaks distinctly and unquestionably about a Sabbath for the Jews only. This is, however, not the true case. The original text of the Bible shows clearly in various places that the rest-day once a week is obligatory for all peoples but that they may set up any week-day for their Sabbath-day. They must "work six days and rest on the seventh" (not "work all week and rest on Saturday"), for so did God "work six days and rested on the seventh". The Jews alone were ordered to have their rest-day on Saturday only. Here we shall give the correct translation and the A.V. of the first clearly specified definition of the Sabbath day, given in the Bible after the ten commandments, the Sabbath-day being mentioned in the latter generally only, that there must be a rest-day once in seven days for all peoples; but without any definition making it clear whether it shall be on the same week-

and science of creation. It tells us that along with all the other creations there

was also created sanctified rest for man, to be made use of by him if and when

day for all peoples, or that any people can change its own weekday to make it the Sabbath-day. The quoted part gives that definition most clearly.

CORRECT TRANSLATION

And God spoke unto Moses, saying: And thou speak to the children of Israel, saying: "Only my Saturdays ye shall keep; for it is a sign between Me and you throughout your generations, for all to know that I, God, do sanctify you.

And ye shall keep the *Saturday*, for it is holy unto YOU; those defiling it shall be put to death, for whosoever does work therein, that soul will be cut off from among her people.

Six days may work be done (by all peoples and any six days), but in the seventh day a Sabbath-rest (a rest like that on the Israelitic Saturday) shall be holy unto God: whosoever doeth work on the rest-day (any people on its rest-day), shall be put to death.

But the children of Israel shall keep the Saturday to observe the Saturday throughout their generations for a perpetual covenant.

It is a sign between Me and the children of Israel for ever, and that in six days God made heaven and earth, and on the seventh day He rested and became spiritualized (occupied spiritually instead of materially).

AUTHORIZED VERSION

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

"Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death, for whosoever does any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. (Why the repetition? Has it not just been said in the previous verse that the Sabbath is holy? And why "holy unto you" there, and "unto the Lord" here?) Wherefore the children of Israel shall keep the sabbath, to observe the sabbath, throughout their generations, for a perpetual covenant.

"It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed". (God needed no refreshment after saying a few times, "Let there be this or that"!)

(Exodus 31:12-17)

Where does the Authorized Version even hint that the weekly day of rest has anything to do with any people but the Israelites? "Speak to the children of Israel"; "It is a sign between Me and YOU (the children of Israel)"; "For it is holy unto YOU (the children of Israel)"; "Wherefore the children of Israel shall keep the Sabbath," etc. Where do the other nations come in here with a weekly Sabbath, according to the Authorized Version? They certainly are completely ignored; hence excluded!

According to the correct translation, however, which we offer with a challenge to any scholar to deny its correctness, the Sabbath-day, as day of rest, is defined as obligatory for all peoples on the earth as a sign that God too worked only six days and rested on the seventh; so all peoples must set up every seventh day—*any* week-day—as day of rest; but as for the children of Israel, the seventh day must be Saturday only, not any other day of the week, as it is a double sign for them: first, that God sanctifies them, and second, as the general sign of Sabbath, that God worked six days and on the seventh He occupied Himself with spiritual matters.

But according to the faulty Authorized Version, the peoples of the world, except the children of Israel, are not obliged to have a Sabbath-day at all. It does not show the subject as a more specialized definition of the rest-day, as to who shall keep it, and when, but it gives it as a useless repetition of what was said about it already in the ten commandments with the only addition being that it is a matter between God and the children of Israel, which is also superfluous. Would anyone think that the ten commandments in giving the Sabbath-day meant to exclude the children of Israel? And why does not the Bible somewhere repeat

he wants to make use of it, just as he may or may not make use of anything else which God made for him during Creation.

248. The Sabbath-day like any other Biblical teaching, is a matter of, "Believe as you list!"; while many choose not to, there isn't a better account of creation in existence, nor is there any modernist who can find a single flaw in it; nor is there any one who can find fault with the Biblical idea of the Sabbath in general, or with the wonderful way in which it is presented; and desecrating the Sabbath means, at any rate, to act against God's plan.

249. That God's plan for man was to have him work in six-day periods and rest one day between them, was later made clear by one more fact of the creation, given in the ten commandments. This is fully explained in the supplement to this book, "The Decalogue and the Hexaemeron". Here it suffices to say that to have a day of rest once in every seven days, means to comply with the Creator's plan for all humans, and unless one denies completely this whole teaching of the Bible, he will surely realize that acting contrary to the specifications upon which he was constructed by his Creator can never do him any good. Man is free in everything to choose his course of action, including also the matter of work and rest, but how he is to make his choice with respect to

the latter, he is told here indirectly—the Sabbath was created by God for man to do likewise.

250. Thus was the creation of the world completed when God created the Sabbath as His last act. The material world of man, consisting of continual work and effort, has a worthy partner to counteract it, and the eternal duality is continued in the idea of work and rest. So earthly man has his work and spiritual man has his Sabbath.

251. The common translation of the last three verses concerning the Sabbath is as bare and poor in its literalness, as it is lacking in matter. Why did God end His work on the seventh day when He really ended it on the sixth and did nothing on the seventh? And why three times, "from all His work which He had made?" The original, however, makes clear that God ceased from both, work done and creation planned, subjecting Himself to complete rest, that man should be able to do so likewise, and that he too shall enjoy a complete rest, if he will choose to follow his Creator's plan for him.

252. The account of the creation of the world now being ended, having started with the nebular hypothesis, giving then in brief the description of how vegetation and animal life came into existence, has certainly nothing crude and primitive in it, even as it is; but the following chapters giving more details and showing how the

that the other nine commandments are also a matter between God and Israel, so as to say: "Wherefore the children of Israel shall keep the nine commandments to observe the nine commandments," etc.?

247. It is clear that the whole Decalogue is meant for all mankind with the only exception that while every nation may set its own day of rest, the Israelites cannot have it except on Saturday. So does Isaiah say (66:23): "And it shall come to pass, that all flesh shall come each in the first of his own month and in the rest-day of his own Sabbath, to worship before Me, saith the Lord". The A.V. "from one new moon to another and from one Sabbath to another", is unfounded and not there, inasmuch as the new moon holiday is strictly a Jewish national feast-day and the world generally has the solar calendar, not the lunar calendar and the lunar months; unless the prophet is suggesting that all peoples will become Jews. But then he would say so, and not refer to all flesh, meaning any human being of flesh and blood, no matter of what faith, and that they are all to come and worship God the Creator of them all in His own Temple, at least once a month or once a week (in *their* first of the month and in *their* Sabbath-day); as said elsewhere also: "For My house shall be called a house of worship for all nations". (Isaiah 56:7 and 2:2-3)

world and man are to function, and what is to happen should they function wrongly, make the account of the creation still more interesting and even more acceptable as the truth, because they are corroborated both by science and past history.

The further one goes into Genesis, studying the difference between the original and the A.V., the more he begins to admire the Bible as the Book of wisdom, and thorough infallibility, and the less to wonder why the A.V. created so many critics who declare the Book of God to be ancient legend of little worth for modern mankind.

(Complete stop, indicating the end of all world-creation for all time.)

253. If a subject has something to do with the previous one, the rules and genius of the Biblical style signify in the word which begins the new subject whether it has something new to add to

the former section, or merely adds certain details. In this case the word beginning the next chapter signifies the latter purpose, hence the complete stop here. It is based upon the words: "God rested on it from *all* His work that He had created". Creation is ended; what is to come will only add explanatory details to what has been made. This will be proved more clearly in Book Three. The word beginning the following subject makes to naught the contention of the critics that there are two accounts of creation. The rule governing such beginnings of subjects throughout the Pentateuch is unquestionably established as signifying details added to the previous subject.^[28] Hence, the so-called second account of the creation gives the critics the lie most vigorously. Its first word translated into longhand actually gives the heading: "More details of the account just given".

(28) The next subject in this case begins with the expression "These are." Four such expressions are found in the Bible: the one referred to here, "These are the (results and events)," etc. (Gen. 2:4); "These are the generations of Noah" (Gen. 6:9); "These are the generations of Shem" (Gen. 11:10); "These are the generations of Jacob" (Gen. 37:2).

All these four Biblical subjects need and are given further detailed description. In fact, the entire Bible is the continuation and the direct outcome of either of these four original subjects, respectively. Every civil and moral law taught in the Bible, beginning from the first instruction to Adam, is obligatory only because of the fact that it originates and goes back to the creation "of the heavens and of the earth", coming directly from the Creator, Who created also man. The very next verse tells us about it specifically.

Everything told in the Bible concerning the human races in general goes back to their progenitor Noah. Everything concerning the race responsible for the creation of the Bible, goes back to its progenitor Shem, and the entire specific history of the Hebrew race as a separate nation goes back to its progenitor Jacob (the other two patriarchs, Abraham and Isaac, were also the progenitors of other national groups).

In six other Biblical cases mentioning "generations", the expression "And these are the generations", adding the word "and", is used, namely: "And these are the generations of the sons of Noah" (Gen. 10:1); "And these are the generations of Ishmael" (Gen. 25:12); "And these are the generations of Isaac" (Gen. 25:19); "And these are the generations of Esau" (Gen. 36:1); "And these are the generations of Aaron" (Numbers, 3:1); "And these are the generations of Pharez" (Ruth, 4:18). In these six cases, the Biblical expression signifies by the addition of the word "and" that it is something new, additional, independent of and having no specific connection with the previous subject. The word "and" really means in such cases "and this also" — another independent information needed for itself and at the time being, but neither necessarily connected with the previous subject, nor anything to be elaborated upon later on.

Thus it is clearly specified by the Bible in the next verse, that in this case, concerning the subject following the narrative of the creation of the world, it is to give additional details of subjects of the creation already mentioned in short previously, and by no means can it be interpreted to suppose that the following subject is something new, independent for itself, much less another account written by someone else, as some critics suggested it to be.

BOOK THREE: LIFE

CHAPTER 1—Man — The Individual

CHAPTER 2--The Multitudes, I

CHAPTER 3—The Multitudes, II

MAN — THE INDIVIDUAL

FOREWORD TO BOOK THREE

Genesis 2 (4-25), 3, 4.

Starting with Chapter 2, verse 4, up to the beginning of Chapter 5, the Bible does not give us the story of creation, or the history of early mankind; it gives us a separate account, describing what life on earth is, how it should be lived, and a prophetic vision of what it *will* in fact be. The real events of the history of early man begin from the fifth chapter with the birth of Adam's third son, Seth. It states there plainly: "This is the book of the history of Adam." (Gen. 5:1)

The following three chapters (2, 3, 4) are thus not a part of the account of creation so far as history is concerned. They contain a number of philosophical and moral lessons about mankind for all future times; a subject in itself, which could have been written independently of Adam, Cain, and Hebel, as will be seen clearly from the moral lessons it teaches. It could have been written about anyone at all, using any names that happened to occur to the writer, as the book of Job was written; but according to the Bible, the things described here actually happened to Adam, Cain and Hebel. They were the ones to get, or to contribute through their behavior, these moral lessons, because they were the first humans in existence. The purpose of recording the following stories is, therefore, not to tell us what happened to these three men, but to picture for man the results consequent upon his behavior: according to the choice he makes as to the course he will follow, earthly or heavenly. This is done chiefly to put on record a standing cure and remedy for mankind's mistaken behavior and consequent plight, for any future generations wise enough to repent accordingly, turn life in the proper channels of decency, and gain blessings and happiness, instead of curses and misfortune.

The first part, "Man—the individual", serves the same purpose for the individual. It gives man the secret and the purpose of his coming to life, a complete code of morals for his behavior, and it tells him exactly what is to happen according to whether he does or does not comply with his purpose in life.

The reader will please remember that every time there is a change in the synonym of the name of God, such as "The Godly Spirit of Law and Order", or "The Godly Spirit of Mercy", or "The Godly Spirit of Mercy, Law, and Order", it is precisely what the original says. It will be seen from the explanations, that each change is not only justified, but indispensable.

LIFE

MAN — THE INDIVIDUAL (Genesis 2:4-25)

4. THESE ARE THE RESULTS AND EVENTS* CONSEQUENT TO THE EXERTION OF THE HEAVENLY OR THE EARTHLY, HAVING BEEN ALREADY CREATED IN THE DAY WHEN THE GODLY SPIRIT OF MERCY, LAW, AND ORDER MADE THE NEBULAR MATTER INTO THE EARTHLY AND STELLAR BODIES.

(A.V. These are the generations of the heavens and of the earth when they were created in the day that the Lord God made the earth and the heavens.)

254. The record gives here a general description of all possible events liable to happen to all men, consequent upon whether the heavenly or the earthly in them exerts the strongest force. In other words, it is the prophetic vision of all mankind for all future times. Through the detailed description of Adam and Havah, of their fall, of their two sons, Cain and Hebel, and of the brief list and account of the achievements of the tribe of Cain, the Biblical record of the creation gives the general picture of man, individually and collectively. It tells how earthly man is created, what is the purpose of his coming to life, what causes his fall, to what consequences his fall leads, and gives a broad picture of the outlook for each man and for mankind of all future time. It describes what is to happen as a consequence of good behavior, and to occur as a consequence of evil conduct; depending upon whether men follow the heavenly which leads to righteousness or the earthly which leads to mischief. These results will depend on man's own free choice, for good or for evil; meaning that man is the master of his own fate. (See additional notes p. 262.)

255. Though the world was created by the Godly Spirit of Law and Order, God knew it could not exist according to unswerving law and order. Any transgression committed would be immediately punished by nature, which was not in the plan of creation for reasons which will be made clear later; so the Creator added mercy to the governing of the world, mercy of forbearance to the transgressors that they might repent and make good, or because their children may make good; therefore the record has from now on, "The Godly Spirit of Mercy, Law, and Order," whenever God is to be mentioned. (See footnote 6, section 484.)

256. The events consequent on the behavior of righteous or wicked mankind were all created in the time when the nebula, the first stuff comprising the heavenly and the earthly, was created. Good and evil, normal and abnormal conditions, all have their root in the nebula from which they originated. All the different changes which will ever occur on the earth, as well as the changes occurring or ever to occur in the heavenly bodies, were potentially in the nebula, to be brought out one way or another, as certain con-

* The phrase "results and events", used here instead of "generations", is a requirement of English idiom. In the Hebrew original the same word means both, since that which is generated is the resultant of the generating cause.

ditions prevailed. Therefore, it is for man to discover all he can about his possibilities of influencing conditions in his favor; the resulting circumstances, good or bad, are for this reason recorded for his benefit; the verse says that God created the consequences of man's behavior within the very nebula itself, so that they were already cre-

ated when the nebular matter was made into the earthly and stellar bodies. Hence, the bad consequences can never be avoided and the good ones never attained unless the conditions of life on earth are established accordingly. Only by knowing what is what can man hope to arrange life so as to have the good consequences only.

5. AND WHILE THERE WAS NOT YET ANY GROWTH OF PLANTS UPON THE EARTH; WHILE THE HERB OF THE FIELD DID NOT YET SPROUT FORTH; FOR THE GODLY SPIRIT OF MERCY, LAW, AND ORDER HAD NOT YET CAUSED IT TO RAIN UPON THE EARTH WHILE THERE WAS NO MAN YET TO TILL THE SOIL (and to need rain, or to appreciate it),

6. THAT EVAPORATION SHOULD RISE FROM THE EARTH AND WATER THE WHOLE SURFACE OF THE DRY LAND (coming down as a falling rain);

7. THE GODLY SPIRIT OF MERCY, LAW AND ORDER MOULDED THE SPIRITUAL MAN IN DUST OF THE EARTH AND BREATHED HIM INTO ITS NOSTRILS AS A LIVING SOUL; AND THE SPIRITUAL MAN BECAME AN ANIMATE CREATURE.

(A.V. And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

But there went up a mist from the earth, and watered the whole face of the ground.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.)

257. The three verses all form one complete sentence, containing a parenthetical passage giving us some important supplementary information. The earth and everything on it was created for man only, and every growth of life is made solely for his need and appreciation; hence, though the earth already had its animating power, and was ready to come out with its seeds of all sorts, and it had its living creatures, yet growth of plants and herbs had not so far come forth. Sustenance of life for all creatures living on earth is the result of God's blessing to man, as said before (1:29), and it did not actually appear until man came. Later it will be proved that man causes the

abundance and scarcity of earth's sustenance by his good or evil deeds; that it is on his account that God blesses or curses the earth in accordance with his actions. We are told, therefore, that before man was on the scene there was neither sustenance for living things nor rain to cause it to grow.

258. Man, and woman too, had, in fact, already been created; but there was no man "to till the soil"; the physical man God had not yet made. Since the growth of vegetation and the rain to cause it is designed for man, and the man to make use of it had not yet been made, God still did not cause it to rain. The Bible tells us

that man had not yet been made; not merely as a point in itself, but to show why rain had not occurred; otherwise there is no meaning in its being mentioned just before the mention of the making of man. Would we not know from the next verse that God first made man now? We must remember that the Bible has already informed us that spiritual man had been created, wherefore the Bible qualifies the statement with the words, "to till the soil", to insist upon our remembering that the physical man, the one to do the work, was not yet in existence, hence, only the spiritual man was created so far.

259. The whole idea of having the making of physical man in a separate chapter, after a complete stop, and telling us that there was not yet vegetation nor rain, nor even man to till the ground, has an additional, entirely different significance, which is shown by the code; it belongs to the third version of the higher Biblical knowledge, not to be touched in this volume as explained in Book One. However, a slight hint is necessary here for several reasons. It was stated in Book One, Section 72, that life on earth is here for the fourth time. This is partly acknowledged by science, but, like the Nebular Hypothesis, it is originally the idea of the Bible incorporated in these three verses which speak about the making of man.

260. Briefly, the Bible teaches that creation of the universe, of the earth, and of spiritual man, took place nearly 24,000 years ago, exactly as described here; but physical man did not appear on earth until about 6,000 years ago. Nor was the earth itself or life on it what it is today. In the first three periods, each one lasting 6,000 years, there was no rain, and no vegetation of the kinds known to us; but there were fish, birds, and some huge animals, the latter two living upon certain wild grasses growing in certain regions not in need of rain because of the natural dampness of the soil. At the end of each 6,000 years period, the earth had

a terrific shock; life on earth was destroyed, even the form of the earth was changed to a certain extent, but immediately after the shock life on earth began anew. This world of ours, thus, began after the third shock, and is, therefore, the fourth one since creation. On the beginning of the earth's fourth renewal, man was made. This is why the forming of physical man is not included in the record of creation, and is referred to only as a hint in "and it became so"; i.e., physical man appeared, but not at the time of creation. He was made 18,000 years later, in the fourth period of the earth.

261. This is why the second chapter of Genesis, telling us the history of the fourth life-period on earth, the results and consequences of the original creation of the universe 18,000 years before, also begins with the information, that though the heavens and the earth were already created, there were no plants and vegetation yet, nor rain to cause them to grow, nor man to till the ground, until the latter was made, and into his nostrils was breathed the spiritual man who was created long ago on the sixth day of the actual creation, but who remained existing somewhere in the upper spheres.

Hence, the creation as described in the first 34 verses of Genesis ending with the creation of the Sabbath-day (2:3), refers to the first original six creation days, when everything to be in existence was actually created either fully and completely, such as the planets, waters, the life-sources for fish, birds, and animals, or not fully completed, such as the complete form of the earth, vegetation, and the physical bodies of all living creatures. The latter were yet to be perfected by nature itself, perhaps by some process of evolution on an infinitesimal scale, during the next three worlds on earth, lasting 18,000 years in all. Here, in the detailed account of the creation of man, the last stage of completeness of everything in creation, taking place in this fourth world of ours, is given,

when all animal life and all vegetation is completely and fully in its last stage of development. All grass, herbs, and plants were ready in the bowels of the earth, waiting for the first rain to make them sprout out upon the surface of the ground, and so were all living creatures ready in whichever way God had made their bodies to appear first. And then physical man was made at the very last, and with his appearance came rain which brought out all vegetation so that there was food for every animated creature immediately, and the ball of life, as we know it now, started rolling. (See section 72) ^[1]

262. Having mentioned the fact that there was no growth of plants because there was no rain so far to water the ground, the record does not miss the chance to give us the status of rain in creation. It tells us that it comes up as a vapor from the ground, later falling upon the earth as a rain, which is scientifically true, and acknowledged to be the truth. ^[2]

263. The Biblical record is very careful to differentiate between "*living soul*", expressed in Hebrew in two words, as given here, and "*the soul of life-breath*", expressed in three, referring to the soul of animals, as in Gen. 7:22, where the destruction of the living creatures in the flood is described. (Man is not included there, but in the previous verse!) Man's soul is specifically called, "*living soul*", in this verse; and cannot be translated as, "*breath of life*", by any means whatsoever, as the common translation has it.

264. The man moulded in dust was the spiritual man, i.e., a reproduction of his spiritual stature and looks, upright and with the members of his body, was moulded in dust—the earthly man as we know him; and into the latter's nostrils God breathed the living soul, the spiritual man after whose appearance earthly man was formed. The Bible does not speak of the other animals as having been created in that manner. They were created (the fish), made (the animals), and animated by an entirely earthly process. They were and still are animated by a natural breath of life, called in the Bible "*soul of life-breath*". (Gen. 7:22) In the case of man only is God said to have breathed into his nostrils a living soul; clearly showing that the process of creating and making man is entirely different from that of all other creatures. But why should man have to be animated in a different way if all he needs to be alive is a breath of life, unless he were *different* from an ordinary animal like the rat? The Biblical idea of man's coming to life is far different from and nobler than that. The Biblical idea is that man receives his living soul for quite another purpose than merely to animate him; in this verse we are told some facts about man's animation which make it entirely different, as is seen from the end of the verse. The real man, who is a purely spiritual being, was breathed into the nostrils of the physical man, and he (the spiritual man) became an animate creature. As for the physical man, he

(1) Since the code tells all the above clearly, and it is so recorded in the post-Biblical literature, but with much greater elaboration than can here be given, the idea of the critics that this is another account of the creation, written later by another man, is not only without foundation, but ridiculous. It shows nothing but the critics' ignorance of the true text and that what they maintain is sheer nonsense. Every phrase in this chapter when properly deciphered, is shown to refer to the previous chapter, and just elaborating it as to details.

(2) According to the common translation the ascending of the earthly mist was something different from rain, and the mist had been doing the rain's work, watering the whole surface of the ground, before God caused it to rain; so why was there no grass or plant; and why the explanation that because there was no rain, there was no grass? The blunder is too obvious to be hidden from anyone; and the correct translation is, of course, as given here; for otherwise it has no meaning and only contradicts the verse before.

was animated and alive before the living soul entered him.

265. The physical man of flesh and blood had life in him before; at the moment when he was turned into flesh and blood an earthly life spark attached itself to his blood and animated him, quite as was the case with any other creature, and man became alive, but without any intelligence whatsoever.

ever. Then the living soul, which was the spiritual man, when breathed into his nostrils, attached itself to the spirit of the blood animated by the earthly lifespark and thus became an animate creature. The spiritual man enveloped himself in the earthly life-spirit, both becoming enveloped in the blood, which is enclosed in the flesh of the body. ^[3]

266. (3) The common translation has here: "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"; which has no justification, either from grammar or from sense. No such statement exists in the Bible; it is a thoroughly false translation, perverting the original text, and misleading. So, again, is the common translation misrepresenting the original in 7:22 where, referring to the death of animals, it reads: "All in whose nostrils was the breath of life, died". All living animals have a soul of life-breath in them, which is the regular Biblical name for the life-sparks animating every creature existing. In this verse, however, there is no word which means or suggests breath; only the word "soul" is surely here; ignored as it is in the common translation.

267. The common translation renders the two Hebrew words, "Nishmath Hayim", as breath of life, the first word "Nishmath" given as breath. There is an entirely different expression in Hebrew always used for "breath of life", and so rendered by the common translation in hundreds of verses of the Bible, among them also Gen. 6:17 and 7:15. The expression is "Ruah Hayim", "ruah" meaning breath. Thus, according to the common translation both "nishmath" and "ruah" mean breath; but in Genesis 7:22, there is the expression, "nishmath ruah hayim" and there too the common translation renders it "breath of life"; and if "nishmath" and "ruah" mean "breath", then the original text has it, "breath breath of life", and so it should be translated!

This, however, would be ridiculous; and that is why the common translation ignores the first word, "nishmath", and renders the expression as merely "breath of life". But why would the original text have "breath" twice?

The answer is that it hasn't; because "nishmath" does not mean "breath", it means "soul". In Gen. 2:7, where it speaks of man, it means "soul of eternal life", or "living soul"; while in Gen. 7:22, speaking of animals, it means "soul of life-breath", which is the Biblical name for the soul of all animals.

Hence what God breathed into man's nostrils was not a breath of life but a soul of eternal life, a spiritual heavenly creature, a sort of angel in the actual form of man, and called by the Bible "living soul", which is the true Hebrew meaning of the two-word expression. The thing God breathed into the man was at first a part of Himself, a spark of eternal immortal existence, and therefore the Bible calls it "living soul", and it uses the name always when referring to the part of man which is immortal and which gives man his almost divine intelligence, speech, etc., while in referring to the thing animating other creatures, the Bible calls it always "soul of life-breath".

The author of the Proverbs was surely a master of Hebrew and he too uses the same word, "nishmath", for man's living soul. He says (Proverbs 20:27): "The living soul of man is the candle of God, for with it He searches after man's hidden inward"; meaning that through man's living soul God sees all the secret thoughts of every man, as one sees things by the light of a candle.

The common translation of this verse, somewhat crippled, says: "The spirit of man is the candle of the Lord, searching all the inward parts of the belly". If the word means "spirit" here, it should also mean "spirit" in Genesis 2:7; then we should read that God breathed into man's nostrils the spirit of life, or it should be in Proverbs that God sees man's thoughts by the latter's breath; which would be absurd.

In truth, it means, in both places, and everywhere else, "living soul"; this is said by the Bible to have been the thing God breathed into man's nostrils, and this the Bible says is what shows man's hidden thoughts of God, as if it were a candle, because it is the soul in man, not his breathing, which holds the secrets of all his deeds, and through which God sees them all.

268. Nor does the Bible say that man became a living soul, as given by the

270. The living soul, however, besides giving the earthly man intelligence, also shapes certain of his special characteristics, such as the manner of walking and of other movements of the body, all these being characteristically different in every human.

271. Since the description of the process by which man comes to life refers not only to Adam, but to all human beings ever to be born, anyone can see how truthful a statement it is. A new-born human baby is truly no more than an animated creature, though it has a living soul in it. The spiritual man, having entered the body, has yet to get used to his earthly partner, and train the latter to get used to him, before he can begin to manifest his intelligence, through understanding, speech, and the comprehension of higher conceptions; until, at last, he be-

comes a real human, instead of merely an animate creature. In the case of Adam it took possibly minutes or a couple of hours before he began to manifest his intelligence, while in any man born the natural way, it takes months, or years; but even Adam, who was God's own creation, was no exception in the first moment after receiving his living soul. The real Adam, the spiritual man, to whom God had spoken before, lost for the time being his high intelligence, and he became merely an animate creature, hence the true meaning of the verse: "God moulded the spiritual man, in dust of the earth, and breathed him into its nostrils (into the nostrils of his earthly replica), as a living soul; and the spiritual man (the living soul) became an animate creature."^[4] The fact is that many of the uncivilized and self-

common translation; but it says that man became a "living creature". It uses the two words, "Nefesh Hayah", and the same two words appear in several other verses in the account of the creation, and each time they are rendered in the common translation itself as "living creatures". Here is how the two words, "Nefesh Hayah", are translated in the common version in several other verses.

"And God said, Let the waters bring forth abundantly the *moving creature that hath life*" (*Nefesh Hayah* in the original) Gen. 1:20.

"And God created great whales, and every *living creature*" (*Nefesh Hayah* in the original) 1:21.

"And God said, Let the earth bring forth *the living creature*" (*Nefesh Hayah* in the original) 1:24.

According to this it should also be in Gen. 2:7: "And man became a *living creature*", because there too the same two words, "Nefesh Hayah" are used, yet the common translation has there, totally unwarranted, "And man became a living soul".

269. This ignoring of the true language has confounded the distinction between man and the other creatures, and, in so doing, gives free license to the preaching of paganism, as it makes those who accept this theory that there is no difference between man and beast, Thanatopsychitae (disbelievers in the immortality of the soul). God breathed something into man's nostrils; whatever that something was, it was a part of the One Who breathed it into man; a part of God: hence, it could not have been the same thing which animates dog and rat. To say that man and dog are animated by the same breath of life blasphemes God and falsifies the Bible. The Bible does NOT say so!

272. (4) For the real man, the spiritual creation of God, the coming down from heaven is a degradation, of course, not a promotion or elevation; and the Hebrew word for "became" used here is traditionally interpreted throughout the entire Bible as suggesting calamity. Whenever this word introduces a story it means that a calamity is to be recorded; there is an entirely different word which introduces those stories recording a happy, fortunate event. If it referred to the dead clay body's becoming animated, there would be, certainly, no calamity; on the contrary, it would be an elevation of the highest kind for the body to become an animated creature but referring to spiritual man's birth on earth as it does, it is indeed a calamity: because he forgets his heavenly origin the moment he is breathed into his earthly replica, hence becoming merely an animated creature.

decivilized human beings actually remain nothing more than animate creatures, their living souls not manifesting themselves for one reason or another.

8. AND THE GODLY SPIRIT OF MERCY, LAW, AND ORDER PLANTED A GARDEN IN A DELIGHTFUL REGION OF THE EAST; AND THERE HE PUT THE MAN WHOM HE HIMSELF HAD FORMED (a perfect man worthy of living in a delightful home).

(A.V. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.)

273. The record tells us here that the first human settlement was in the East, which is historically true, and God's intention was to make the whole earth a delightful garden (eden), where man should live without sorrow or worry, having all the blessings of heaven, wonderful climate, beautiful flowers, and handsome beasts, prosperity, and happiness.

The word "eden" means "delightful"; but just as the Greek word for beautiful park came to mean heaven (paradise), so the word for "delightful garden" anywhere, came to be used, incorrectly, for one definite geographical locality. So now the word simply meaning "delightful", is erroneously taken for a region.

The words, "whom He had formed", are superfluous, for there was no other man besides the one He had formed, so the words in parenthesis must be added for the purpose above indicated. Man, by right of being the supreme creation of God, is truly entitled to live in a paradise, and to be blessed with complete happiness. That indeed was how he started life here on earth, in the warm and colorful East.

Usually the same is true concerning every human born. Even as it is now, many men, and whole lands have the best opportunities to get a wonderful start in life, and to secure for themselves a peaceful and happy future, but whether they make use of their good privileges is quite another thing.

9. AND OUT OF THE SOIL MADE THE GODLY SPIRIT OF MERCY, LAW, AND ORDER TO GROW EVERY TREE THAT IS PLEASANT TO THE SIGHT, AND GOOD FOR FOOD, AND THE TREE OF LIVELIHOOD (prosperity) IN THE VERY MIDST OF THE GARDEN, BUT THERE WAS ALSO THE TREE OF KNOWING GOOD WITH EVIL (to debar that livelihood from him).

(A.V. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.)

274. Everything on earth God prepared to give man prosperity and the best livelihood. Man was to have it right in the midst of the garden, wherever the garden might be, as proved later in the record.

According to the genius of the original language, any unknown and doubtful item added to a list of known,

already mentioned, items, refers to something contrary and opposite; as was proved in this case, that the eating of the last tree mentioned, prohibited to man the right to eat of the other trees again, so it is contrary to the good trees enumerated before it. It was there to debar the tree of good livelihood from him. This shows that

prosperity and destitution were prepared for man simultaneously, and he may have whichever of the two he desires; should he not deserve prosperity, there is the other to debar him from it.

The last parenthetical clause is one of the half-verses which common sense and the rules of the language require the reader to supply, as mentioned in Book One. It must be supplied or the verse is not finished.

10. AND A RIVER GOES OUT OF THE DELIGHTFUL REGION TO WATER THE GARDEN; AND FROM THENCE IT SHALL PART TO BECOME FOUR RIVERHEADS (of fortune).

(A.V. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.)

275. The description of the four rivers, immediately following the description of the good things in the garden, is a continuation of the same—it is an enumeration of the advantages of the garden, for otherwise there is no reason why they should be mentioned. It says distinctly that one river is going out from Eden, and from *thence* it shall part into four riverheads, so what difference does it make into how many riverheads it separates outside the garden, when the garden itself is watered by the one river? It follows that all the four rivers must be sources of prosperity to the garden. ^[5]

If this is not so, there is no sense in mentioning them, for the description becomes a mere exercise in geography, that has no meaning. The Bible is not concerned with giving us the location of the "delightful garden"; of what use could that possibly be to man? Eden is at whatever place on earth man lives prosperously and happily, anyhow; no matter what its situation, climate, or occupations are.

276. That the whole earth was meant to be a Garden of Eden is proved by the blessing given to man

(1:28): "And spread out over the earth." Since God wanted man to spread out over the earth, and the record then says that He prepared a garden for him, it must mean that the whole earth was the garden. If the latter was one limited spot, how would it be possible to determine which of Adam's numberless posterity would live inside it and which should not? It is obvious that only if the garden of Eden means the whole earth could man actually spread out all over it. Furthermore, such a blessing would be a curse for the greater part of mankind if there were only one special garden accommodating a few, forcing all others to live outside it.

277. Rivers in Hebrew are the symbol of abundance, as in the verse: "O that thou hadst hearkened to my commandments! then had thy peace been as a river!" meaning, "abundant". (Isaiah 48:18). Thus the four riverheads are here picturing, in the poetic language of the Bible, four abundant sources of man's prosperity, and the one chief river of prosperity is to go out steadily and part into the four branches for all time in the future, to give man cheerful occupation and the

(5) The common translation has in this place: "and a river went out, and from thence it was parted"; which is grammatically indefensible. The original has it first in the present tense: "a river is going out", and then in the future tense: "and from thence it *shall* part", as given here. This is an additional proof that the Bible refers to mankind in general here and not Adam only. It will be explained here that the description of the rivers applies to all parts of the earth where men live; hence the expression: "and from thence it *shall* part"; always, in the future too.

means to build up a great and happy civilization; thus it is the river of prosperity which will water the garden and make it to flourish.

278. The word used here for "become" is the opposite of that used previously in verse 7 where, as we explained, it has a meaning of calamity. The word used here is that mentioned in section 272 as indicating something

fortunate: hence, "to become four riverheads of fortune".

The writer of the Biblical account took the four great rivers of the East as a symbol of the four great sources of economic prosperity and good livelihood that man is to have always in his garden of Eden, no matter where his garden may be; then the record describes them as follows.

11. THE NAME OF THE FIRST IS PISHON: THAT WHICH SURROUNDS THE WHOLE LAND OF HAVILAH, WHERE IS THE GOLD;

12. AND THE GOLD OF THAT LAND IS USEFUL; WHEREVER IT IS, THERE ARE EVEN ALSO BDELLIUM AND THE ONYX STONE (without counting other things less rare).

(A.V. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold.

And the gold of that land is good: there is bdellium and the onyx stone.)

279. Each human group, nation, or individual is to have the livelihood best adapted for his situation, plenty in the midst of the garden of its own Eden, no matter where it is. There is the useful gold of Havilah, which will be obtainable, and one may get for it even such rare articles as bdellium and onyx stone. Most anyone will be able to obtain gold for what is bestowed upon him abundantly, and to get for gold whatever else he may need; thus will commerce arise, and be an occupation in which great numbers will earn their livelihoods, bartering and trading the goods of one community for

those of another, using the gold as a medium of exchange and a standard of value. Commerce will therefore be one of the four great sources of prosperity for man.

280. Gold will be useful not only as a medium of exchange for articles of every description, but more especially mankind will be able even to deal in articles of luxury. Many will trade in such rarities as gems, onyx stone, bdellium (amber), and the like. And it is well-known that the dealers in such articles do also earn their living, though they do not trade in an actual necessity of life.

13. AND THE NAME OF THE SECOND RIVER IS GIHON; THAT WHICH SURROUNDS THE WHOLE LAND OF CUSH (the black belt of continual summer and pasture all year round).

(A.V. And the name of the second river is Gihon: The same is it that compasseth the whole land of Ethiopia.)

281. "Cush" is in Hebrew the word which means "dark" and the land of "Cush" means Africa, where the skin of man becomes dark because of the heat of the ever-blazing sun; hence

there is good pasture all year round, and it could become the center of cattle-raisers, which is to be the second great source of man's prosperity.

14. AND THE NAME OF THE THIRD RIVER IS HIDDEKEL, THAT WHICH GOETH EASTWARD OF ASSHUR (whence comes all craftsmanship); AND THE FOURTH RIVER IS PROTH (Valley-fertilizer).

(A.V. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.)

282. The parts east of Asshur (Assyria) up to China, and Asshur itself, were known in ancient times as the home of craftsmen and art, a fact which modern archaeology has verified in its excavations; from there came the artificers of pottery, metalware, textiles, silk, and ivory, which supplied all nations, as Ezekiel witnesses: "The company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim (China, in Hebrew)" (27:6). This shows that the third source of man's prosperity will be industry.

The river Euphrates (Proth in Hebrew) means fertilizer, for it made fruitful many valleys enabling them to be used for agriculture, and it is used in Hebrew as the source of agricultural fecundity. This names the fourth source of man's prosperity, that is, agriculture.

283. The rivers, then, are poetic denominations for the four chief means of man's getting his daily bread: commerce, cattle-raising, industry, and agriculture. These are still the world's chief sources of prosperity and the four characteristically human activities making it possible for a human world in the first place. Bartering one thing for another; raising cattle, which means preparing things for future use; industry, meaning tools to facilitate work, pots and pans for cooking, etc.; and agriculture, are certainly the four specific human attributes covering all the difference between man and animal. The latter do not possess any of the four mentioned human activities, and they have no organized world of their own.

284. Here we have one more positive proof that the Bible does not refer to a particular garden in some place, but to the entire earth and to all future mankind. Life in the garden, on its good and pleasant fruit, needed no barter, cattle-raising, industry, or agriculture. But since it refers to general mankind upon the face of the whole earth, it is truly most appropriate for the account to tell us, following man's coming to life, that he was placed upon the earth which was to be one great, delightful garden for him; however, unlike the other creatures who live independently of one another, and only on what food, herbs or prey they find, mankind is going to live in groups, in a socially organized life, the foundations of which are the four human attributes here mentioned; namely: barter, cattle-raising, industry, and agriculture. It is also characteristic of the Bible to mention these in the proper order of their coming into use by man. Bartering food and raw materials must have been the very first step of group-life; then followed cattle-raising, which was so easy, domesticating sheep and the like for immediate and future use. Making tools and cooking utensils was next, following it by agriculture which was unthinkable without some tools however primitive.

285. Thus the four rivers are not mentioned for useless geographical purposes; nor is it childish talk usually found in any legendary tale, but it has an important purpose, requiring our several full pages to explain what the Bible managed to cover in seven short verses. ^[6]

(6) If the rivers do not denote the source of man's prosperity, there is little reason for their inclusion here. No one has ever known where the original delightful garden was, and the rivers do not help locate it, because no one knows

15. AND THE GODLY SPIRIT OF MERCY, LAW, AND ORDER TOOK THE MAN AND PUT HIM INTO THE DELIGHTFUL GARDEN TO SERVE HIS SOUL AND TO GUARD HER.

(A.V. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.)

286. In the original the language is clear: "to serve her and to guard her"; the pronoun is feminine, referring to a previously mentioned feminine noun; the only one in the previous text to which it can refer is in verse 7, being the "living soul", which is feminine in Hebrew (because it gives life and care to us all, as a mother gives it to her child). It could not refer to the garden, as the common translation has it, "to dress it and to keep it", for in that case the original should have a masculine pronoun, as "garden" is masculine in Hebrew.

The subject begins with the breathing in of the living soul into physical man's nostrils; it goes on to tell about the garden prepared for man (the entire earthly globe); describes all the good things in the garden; then it tells us that man was put there to

serve the living soul and to guard her. He has to do everything practical and useful to secure life, health, and enjoyment for himself, thus serving her, and he must avoid doing anything that is abhorrent to her, damaging her purity, thus guarding her.

287. Man must not be too heavenly, as Hanoah (Enoch) was (Gen. 5:24), and he must not be too earthly so as to forsake all that is heavenly in him, as the generation which witnessed the flood did. Both were taken away from the earth, one as not suited to it, and the other as not wanted by it. Man must try to find the happy medium, enjoying all earthly pleasure, but in moderation and honestly, without violating the dictates of his heavenly living soul; such a life actually serves the soul and guards her. Thus man must live warily.

16. AND THE GODLY SPIRIT OF MERCY, LAW, AND ORDER COMMANDED CONCERNING MAN, SAYING: "OF EVERY TREE OF THE GARDEN THOU SHALT EAT MODERATELY:

(A.V. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:)

288. Here is God's direct command concerning man's enjoyment of the produce of the garden: to eat of every tree in the garden, *but moderately*; it says literally: "eating thou shalt eat"; a little at a time, enough to satisfy hunger, but not so much as to gorge oneself. Man is to enjoy whatever is pleasurable, for nothing would be created to give pleasure, unless it was intended that man should enjoy it. This

pleasure helps general prosperity as well.

289. If mankind were to be a race of ascetics, abstaining from all things which give pleasure, it could build up no world at all. Man must enjoy all good things without indulging in excesses if he is to serve and guard his soul and bring no harm to her; he must refrain from evil-doing of any sort if he wishes to perform his whole duty to her. Mankind doing this

where the riverhead was; if anything, they contradict the story of *the* garden of Eden. The true explanation, since it offers nothing fanciful, and makes no attempt to hang on to impossible geography, is as given here; and the code of signs guards against any possibility of error.

would find itself actually living in an Eden, a paradise truly existing on earth, for it would be happy, con-

tented, respected, and pleasing to its Creator Who had put it on earth with the command to live that way. ^[7]

17. "BUT OF THE TREE OF KNOWING GOOD WITH EVIL, IT WERE BETTER THAT THOU EAT NOT OF IT, FOR IN THE DAY THAT THOU EATEST THEREOF, THOU SHALT BE DYING."

(A.V. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.)

290. Good with evil really means good *through* evil; good for one and evil for another. The knowing that good could come from an evil act is false knowledge that causes every crime and sin. The criminal and every other sinner has the false idea that they can get good by doing evil. Evil, however, has no blessings to bestow upon man; it has no power in the world to give anyone anything good, and it is therefore a pernicious belief that one can get good through evil. Evil-doers combine good and evil by doing what they think is good for themselves, although it brings harm and evil to another. Sin and crime are philosophically generalized here as, "the tree of knowing good with evil"; the dangerous tree whose objectionable fruit is every sort of sin and crime in the world.

291. Evil-doing with all the bad results it brings for the evil-doer himself, for his direct victims, and for the world at large, is poetically likened by the Bible to a tree, because like a tree, it has many branches, and it bears fruit, though it is very bitter and dangerous fruit, being poisonous; hence, man must shun it for his own good. The name, "Tree of knowing good with evil", is, thus, very fitting for the description of evil with all its ramifications. The idea of putting man

in the earthly garden of Eden was for him to have no knowledge at all about both good and evil, but only of good alone; that he shall no more think about doing evil or being evilly treated by another human than he ever thinks of smashing his own head with a hammer or that the hammer will smash his head all by itself. Evil was not to be known either in the active or the passive form. If man refrained from all evil-doing there would be complete security of life and property for all mankind as a most natural consequence; evil would then be entirely unknown to man, never thought of. If man, however, should get the knowledge of doing evil, or as the record has it, should eat of the tree of knowing good and evil combined—grabbing something good for himself by an evil act to another human—which he did, and which he still does, there would arise a new knowledge for mankind, a knowledge that there is such a thing as evil generally, and good and evil combined. He knows that either he himself can get something good through an evil act, or that someone else can get something good through doing evil to him. This new knowledge of good and evil the Bible named, "the tree of knowing good with evil", and it tells man that God does not want him to eat of its fruit. In point

(7) The common translation, which has here: "thou mayest freely eat", is both literally and logically wrong. That he may eat, is hardly a command; it is rather a permit. That he may eat freely is contrary to what the text says, for moderately, and a little at a time, does not mean freely. Then again, "may" and "freely" are a rather poor combination in another sense; since the word "may" often suggests: "be cautious", or "better not", while "freely" suggests, "by all means". The original does not leave it doubtful; it makes it clear that it is a command: not that he may eat, but that he *shall* eat, not freely, but moderately.

of fact, since man ate and still eats of the fruit of that false knowledge, thinking that good through evil is beneficial for him, mankind as a whole is experiencing evil all the time, with no good results either for the evil-doers, or for their victims.

292. God warned man not to eat of that tree; not to turn his paradise of the knowledge of good only, into a hell where evil is known too. The whole secret of human happiness is, thus, given here. To be happy man must have knowledge of good only; he loses that happiness as soon as he gets the knowledge of good and evil combined, whether he commits evil against someone else, or even against himself alone, such as by indulging in what is not good for him, which is also the result of expecting something good through evil.

293. This was, however, in the nature of good advice rather than a command, since it is supplemented by the warning that it will bring death. The very fact that there is a warning proves that it is not a command: just as telling someone to avoid a certain dark road because there are concealed pits along it into which he is sure to fall, is good advice, and cannot logically be taken as a command.

294. Sin and crime are not forbidden to man under a command and penalty, purposely left here to his free choice to abstain from them as a test of his obedience. They serve in nature as a practical means of hardening man's character by exercising his spirit to combat the desire for them by his own free will, because it is the only way to strengthen the human character. Just as the man who obeys his physi-

cal trainer, exercising his body according to instructions, does not become an athlete simply because of his obeying his trainer, but by his actually undergoing the strain of the exercises prescribed, so does man's character not become strengthened and able to combat sin and crime simply by obeying the commands of God, but chiefly by his exercising his will power to combat steadily the lust to sin and crime. The latter are, so to speak, the heavy spiritual dumb-bells, which man must learn to lift up and throw away as far as possible, until he can do it without any effort whatsoever, because it has become the easiest and most natural act with him.

295. No Biblical law is, therefore, ever anything more than good advice; and for that matter, philosophically speaking, every civil law of mankind is no more than good advice. The man who doesn't commit crimes solely because he is afraid of the punishment to which it may lead, is by far not an example of good citizenship and honorable social standing, and he is not very reliable after all. The idea of praiseworthy abstention from crime and all evil is to abstain voluntarily, from inner abhorrence for it. This is what the Bible strives generally to impress upon better man, and this is also what it means to impress here concerning evil as embodied in the name of the tree of knowing good with evil.

296. The ten commandments got their name as such in the English translation. In Hebrew they are called and always referred to as, "the ten sayings". The Pentateuch itself is called "the law" erroneously, because its Hebrew name is, "the teaching of Moses", or, simply, "the teaching".^[8]

297. (8) In the Pentateuch several laws are mentioned, specified as actual laws, but they are all ceremonial laws, and none of them has any explanation. In fact, any ordinance without a given reason such as the one about the red heifer (Numbers 19:2), and so on, is called a command and a law; all others supplemented with reasons and explanations, as here, warning that disregard brings punishment, are no commands; they are good advice and recommendations. In the higher sense, as taught by the advanced version of the Bible, it is a lawless book; it only contains good advice given to man by his Creator and each advice is supplemented by the secret of what happens to those ignoring it, here generally, and in most places, specifically, through the code.

When the Bible mentions the fear of God sometimes, in connection with warning against evil, it is only intended for the young children and very simple folk; but more often the Bible gives the reader to understand clearly that abstaining from sin and evil is entirely a matter of free choice, and that the principal value of so doing lies in the voluntary part of the choice, and by no means in the fear of punishment.

298. The essential part of the benefit man receives by abstaining from sin and crime lies in the fact that it is done by his free choice. To combat the lust for sin and crime by free choice is the very way to exercise the will. The voluntary choice of good is the actual deed which finally hardens the character and makes it refrain from evil-doing, under all circumstances, punishment or no punishment; for evil becomes abhorrent to man all for itself and as an insult to his self-respect. The Biblical idea of free choice lays stress on both words, on "choice" as well as on "free". Man must fight for his freedom in choosing the ethical side of everything he does, and he must also actually "choose"; he must not accept things blindly relying on hearsay or on what is accepted by the multitudes. He must use his intelligence, weigh things by the scales of reason, choosing sensibly and with understanding what he will accept. This means studying, trying to understand, and discriminating between ideas logically acceptable and unacceptable, thus refusing all evil-doing, no matter in what disguise it is offered him as a virtue. In short—the choice is to be free from outside influence, and the act of choosing real and careful to the best of one's ability, and once the evil is recognized, it must be avoided as bad and poisonous, but not because

the books say so, or because there is extra punishment for not avoiding it. As we see from all this, this is the best and highest form of rejecting evil and the one expected from man before pronouncing him a perfect success in life—the result of exercising his will by free choice. A command upon man to exercise his will so, would weaken the value of his free will in choosing the good, since it would no longer be so free; and if he chose evil, he could not be specially punished for it anyhow, because, as was said before, warning a person for his own benefit could not logically be called a command, since its disobedience would not harm the commander but only the commanded who is already punished by disregarding it. Double punishment would not be right. The Bible, therefore, presents the refraining from eating the fruit of the dangerous tree as advice from God, not a command; man was advised to eat of all things, to accept and use for his benefit all things coming from the good only, avoiding the acceptance of any benefit resulting from good and evil together; that is, from good arising through an evil act, though he may receive the good part himself. ^[9]

299. This advice, covering all other Biblical advice, is accompanied by a friendly warning, telling man the secret of what the punishment will be should he ignore it. Every time and every day he eats of the dangerous tree, a part of him will die, that is, a spiritual part. It must be understood that God spoke to the only part of man constituted to apprehend a communication from Him, and this was certainly not his clay body, or even his earthly instinct: it was to the living soul that God said: "In the day that thou eatest thereof, thou shalt be

(9) The words, "And God commanded concerning man", in verse 16, refer to the contents of that verse only; that man is to enjoy everything useful in life moderately and honestly. It cannot refer to the second verse by the rules of the code. And even the command to be moderate in all pleasure is, of course, no law in the strict sense of the word. It is merely a divine recommendation, good advice to man for his own good and better knowledge of it.

dying"; and it is indeed the living soul in man that begins to die away when man indulges in sin and crime, for that is the part of him which feels the pain of guilty conscience. In cases where the eating of the fruit becomes chronic, such as with tyrants committing mass-murder and all manner of cruelty against millions of people at the same time, it is plain that they die spiritually from day to day. Some of them become walking monsters, empty shells of physical bodies, with no more soul in them than beasts of the jungle; truly are they spiritually dead, though perhaps they have the best physical health. (See section 623.)

300. These are the verses traditionally given as explaining more fully the idea that evil results in spiritual death, and that to abstain from evil is merely to follow good advice and not a command:

"See, I have set before thee this day life and good, and death and evil . . . I have set before you life and death, blessing and cursing, and thou shalt *choose* life . . ." (See Deut. 30: 15-19.)

The five verses there leave no doubt that all the commands of God are good advice for man to follow if he chooses; and that death refers to the death of the spiritual man. To disregard the advice means to lose God's blessing, peace of heart, His grace and favor, resulting in a miserable existence and a life that is really

worse than death. This is the fate any sinner or criminal suffers in fact, when his spirit dies away little by little, leaving him a body that knows no peace and would be better dead than alive. (Cf. section 399, footnote 6.)

301. Thus the dangerous tree is the prescription against committing anything evil; the entire code of moral law in four words, in the name which the Biblical text gives to the tree. This is the one real law of God and of nature, covering all the "don'ts" of morality, even of civil law. Any imaginable crime is the result of someone's acting upon the false knowledge that he can get something good out of good and evil combined, out of an evil deed which may bring him profit, but which is hurtful to someone else. The sin of the evil-doer is an act of self-deception. He only imagines that he can get good from evil; since evil cannot bring good, sooner or later he finds that what he thought would bring him good, has brought him only pain and sorrow.

302. The knowing of good with evil is thus the most dangerous knowledge in the world; it is the mother of confusion, of all violence, of man's fall; so it was that God advised man not to eat of the fruit brought by the knowledge of good with evil in the same act, for it means the dying away of his living soul little by little, if not complete death, as will be explained later; and this means ultimately a life which is also physically wretched. ^[10]

303. (10) The notion that man was meant to live forever physically, and that by disobeying God he was punished by being made mortal, is not to be found in the Biblical account; and it is opposed to logic and common sense. God could not have intended that a body of flesh and blood should live forever; he meant the living soul of man: if such a thing as eternal physical life were possible, this earth would not have standing room for a tenth part of all the generations of man by this time; there would have been trillions of humans in every continent centuries ago.

304. Robert L. Ripley, in his book, "Believe It or Not," shows a figure of the ancestral generations of one human being, including no more than his parents and his parents' parents and so on for only 1928 years, which reaches a number expressed in 24 digits: 302,231,454,903,657,293,676,543. If they were stacked up on earth allowing each one two feet to stand on, it would make a stack of a solid mass of people 113,236 miles high all over the earth's surface—and this of only one man's direct ancestors. The common translation's way of telling the story of man in the garden of Eden is foolish, and stamps the Bible's author as

18. AND THE GODLY SPIRIT OF MERCY, LAW AND ORDER SAID: "IT IS NOT GOOD FOR MAN TO LIVE SEPARATELY; I WILL MAKE HIM A HELPER, ALSO AGAINST HIM."

(A.V. And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.)

306. The common translation conveys the incorrect impression that God now decided for the first time to create and make a female for the man, because it is bad for him to be alone: but that is, of course, ridiculous. It means that man cannot live for himself, separately, and mate by chance meetings. It cannot mean that God made a new discovery and first decided to create a female for him now, because the Bible has told us the female was already created, at least her living soul was, for so it says in 1:27, "*male and female created He them*". Then again man was blessed to multiply and spread over the earth, and this certainly is impossible without there being a female for him.

307. The text does not say "alone", but "separately". It does not suggest man's being without a female altogether; it simply means and says that it is not good for him to have a fe-

male but live independent of and separate from her. What it really says here is that man cannot live for himself like an animal, and beget children by a chance meeting with any female, or even with his own female.

308. Man should have a family, be tied up in lawful marriage to family-life, be responsible for the bringing up of his offspring, and take care of their mother while she is helping him in that responsibility. He cannot waste his time freely, mate with any female happening to come along, and forget about it as most animals do.

309. Free single life for man is the second danger which may cause his fall, the first being his possible doing of evil to get wealth and power. One might refrain from evil-doing, having no desire or need for riches and power, yet not be able to keep from evil because of sexual passion. Thus

a teller of foolish fairy tales. Whoever heard of a tree whose fruit would give those eating it the knowledge of good and evil? Why shouldn't man eat of it, even if only for the purpose of discovering what he should avoid? And as Adam ate of it, he should have died in the same day, but he lived up to 930 years.

305. Why should it be necessary to describe Adam's fall as having been the result of his eating the fantastic fruit of a non-existent tree? What is wrong with the perfectly sane and true idea, that Adam fell simply by turning to evil-doing, as the Bible plainly says later on in the record? He truly fell, and so does mankind generally go in his footsteps, and fall in the same manner by turning to evil-doing instead of doing good only. Then again, who ever heard of a tree whose fruit gives immortal physical life? Why didn't Adam insure his life by eating its fruit first before tasting the fruit that was to bring him death? And this was supposed to be the work of a man who introduced the Nebular Hypothesis 3500 years ago! of a master of thought and phrase, an unrivalled moralist and philosopher who gave the world the ten commandments and the concept of ONE GOD!

The errors, inconsistencies, utterly unjustified and incorrect interpretations made on the basis of the faulty translation of this important part of the Bible are too numerous to count: their resulting taste can only be compared to that of the hermit's strawberry shortcake mentioned before; and for the same reason—substitution of something quite tasteless for the proper ingredients.

What the story implies in fact, is that the *human soul* is immortal, and that gradual death comes to *her* when man begins to fall; and such indeed is the fate of every sinner. He loses his soul little by little until she is no longer immortal so far as he is concerned, though she continues to exist later in eternity as something outside the sinner and having no longer any connection with him. (This will be explained more fully later on in section 406, footnote 8.)

it was necessary to avert this possibility by joining him to a female permanently, and by this means, to family-life also. Both are great forces in preventing man from sexual and other evil-doing.

310. Thus God saw it best to create for man, not females simply, but a helper, one that would be willing, and desired, to remain with the man throughout his life-time; and to help in his daily life as a true partner; but also lending him aid in his battle to keep himself straight and decent, so that he will not fall into mischief. If

he goes straight and does what is right she is a helper; if he turns to mischief she is against him. This is what is meant by "a helper, also against him". Her opposition, and even the thought of her, will keep him from yielding to baser desires.

311. Family-life, however, infringes enormously on his freedom, so that man would not be willing to take it upon himself unless two things were done first. He had to convince himself of its necessity, and to be forced, in part, to accept it. The record goes on to explain how God brought this about.

19. AND AS THE GODLY SPIRIT OF MERCY, LAW, AND ORDER HAD ALREADY MOULDED OUT OF THE EARTH EVERY ANIMAL OF THE FIELD, AND EVERY BIRD OF THE HEAVENS, SO HE BROUGHT THEM UNTO THE MAN FOR HIM TO SEE WHAT HE SHOULD CALL EACH; AND THAT ALL THAT HE MIGHT DESIGNATE EACH ONE IS "ANIMATED CREATURE", FOR THIS IS EACH ONE'S NAME (and they are not to be compared to him).

(A.V. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.)

312. God was not curious to see, or to hear, how man is going to name the different animals and birds as the common translation gives one to understand. He wanted the *man* to see what he must call them; and to realize that he cannot call them anything but "animated creatures" much inferior to himself.

He wanted him to realize that he can't compare himself to them in the matter of mating, for they are mere animated creatures, living by their instinct. Their young need no special bringing up, and very little attention

from the male parent; unlike the children of man, they are not in need of being with their parents, for many other reasons. All this Adam had to see with his own eyes, in order to convince himself and to believe that God's plan of family-life is the only one for him. (Incidentally, this verse tells us that birds, like all other earthly creatures, were formed out of the earth, hence at the same time as the other animals on the sixth day of creation; not with the fish on the fifth day; hence birds are mentioned here, while fish are not.) (Section 165.)

20. AND THE MAN DID DESIGNATE NAMES FOR ALL THE CATTLE-KIND, AND FOR THE BIRD-KIND OF THE HEAVENS, AND FOR ALL THE ANIMALS OF THE FIELD; AND AS FOR MAN, HE DID NOT YET FIND HIS HELPER ALSO AGAINST HIM (as all the other creatures had their mates).

(A.V. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.)

313. The Hebrew expression suggests here much more than merely giving fitting names to the animals; man was to characterize each species, describing each creature according to its behavior, and the place in life for which nature designated it. The word "calling" means here, as in verses 1:5,8,10, "designating", and "characterizing". We must not forget that the first man had not been told anything about the animals: he saw them for the first time and he could easily have taken them for creatures like himself, but somewhat different in appearance; yet he soon discovered that they were no more than animated creatures, living by instinct and having no intelligence. In other words, he realized their low status in life, and gave them fitting names, designating by each name what the given creature stands for in life. It was man's first classification of "Who is Who in the Zoo".

314. He called the grass eating animals, "B'hemah", Behemoth in English, meaning "dumb creatures"; he called the birds, "flyers", birds in English, and the wild beasts he called, "living creatures". He understood the latter to be creatures that know nothing except their own life. They kill freely, have no understanding of friendship and good-will, so that they cannot be domesticated, cannot be trusted by man or animal; and, as they are afraid of losing their lives, they are always ferocious and dangerous.

315. As he studied the animals in order to name them properly, man came to realize that they live by instinct only, that they are indiscreet, irresponsible, in no way to be compared with him. He realized that since

he alone possessed judgment, intelligence, and character, he would have to get a mate specially adapted to him. Thus man learned enough to discard life in the manner of animals, taking up with any female who came along, then leaving her, to be free again.

316. He understood that his own children will have to be properly taken care of when young, brought up thoughtfully, and helped when grown. While the mating of animals purposes only the reproduction of the species and is ended thereby, each of the propagators, as well as the offspring, being able to take care of himself fully independently, man's mating can not be ended with reproduction, since no man can supply his needs independently. Hence, he must live in communities, train the children in specialized occupations, and help them until they are able to help others. This, of course, requires living by families; hence, man must cleave to his female all his lifetime. But while the man learned much from this review of the living creatures, the one he had most hoped to find, the one resembling himself, he did not yet find. Hence, "as for man, he did not yet find his helper also against him", he realized that the one necessary for his kind had not yet been created. ^[11]

317. Nevertheless, he still could not resolve to tie himself up to a female for the entire duration of his life-time, and be responsible to her and a family, losing thereby his irresponsible life and his freedom. It was frightening to accept such life-long responsibility. He was not quite ready to avail himself of the aid of his "helper also against him" even if he would have found her.

318. The next thing for God to do

(11) What the verse emphasizes is not that he could not find a wife amongst them—this would be preposterous. The emphasis is on the statement that, while he found many helpers among them, such as beasts of burden and animals for food, he found that his mate who would be his chief aid, was not yet in creation. In the common translation it looks as if the man was looking for a mate, among the cattle, birds and beasts, but he couldn't find one, which to say the least, is laughable. It wasn't that he couldn't find "one", but "the one" that he was looking for he couldn't yet find.

was to give him a female to please his fancy; answering his innermost ideal of a mate. In other words, God was to force him to forget his fear of responsibility, by making him fall in love with a female so that he would become

so eager to possess her permanently that he would disregard any thoughts of future care; on the contrary, he would do anything to get her consent to live with him for the rest of their lives.

21. AND THE GODLY SPIRIT OF MERCY, LAW, AND ORDER CAUSED A TRANCE TO FALL UPON THE MAN, AND HE SLEPT: AND THE GODLY SPIRIT OF MERCY, LAW AND ORDER TOOK ONE PART OF MAN'S SPIRITUAL MANY-SIDEDNESS AND REPLACED IT WITH A TRANSFORMATION OF IT IN FLESH.

(A.V. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.)

319. Though man was not yet ready to accept the responsibility of a wife and a family, there was still in his mind an idea of woman, answering his spiritual and physical taste. This ideal had to come to him during a sort of trance, as it still does come to every man. Before mating time man falls into a state in which he dreams of nothing but sexual love. In the course of that dream he decides upon his own ideal of a female: one part of his spiritual many-sidedness becomes dominant in his mind, and his dream ideal of a woman is ready, although it may still be vague. All it wants after that is to be transformed into flesh. As soon as he finds a living female corresponding to his dream ideal, one in whose form and character he sees all that he desires (and God surely has one prepared for him somewhere), he is unable to withstand his longing for her, and would undertake any risks in life, so long as she will consent to be his wife.

320. Physical man had to be formed first to live alone for a time; and to work out his own idea of woman, satisfying his physical and spiritual appetites; this occurred to the first man on earth during his trance in which he dreamed of a woman, while he was yet alone: as it has happened and will happen to every other man since.

321. It is clear from this instance

that the Biblical record does not mean to give here a specific story of Adam and his woman, but that of all men and women generally; this we can see from the fact that the whole precaution was unnecessary so far as Adam was concerned. His woman was the only woman on earth, so he had no alternative but to take her, no matter how she looked or what she was. We can be quite sure, nevertheless, that the mother of all mankind was undoubtedly the most beautiful woman who ever lived; as Adam was the handsomest and strongest man. After that time, however, and up to the present, each man must have his own ideal, and get it in the way described here. He falls in love with a girl because she is what he "dreamed about"; and these dreams are always the result of whatever part of his spiritual many-sidedness dominates his mind. Hence the Biblical hint that the woman is cut out from one of man's sides, rather from his many-sidedness, as the verse says. It certainly does not mean actually from one of his ribs, as given in the common translation. The fact that it lends itself slightly to such an idea, is suggestive of an explanation for school children, for whom you cannot very well give the meaning of man's spiritual many-sidedness. (However, the story as it is composed is adaptable for other versions as indicated by the code.)

22. AND THE GODLY SPIRIT OF MERCY, LAW, AND ORDER BUILDED THE DREAM IDEAL WHICH HE HAD TAKEN FROM THE MAN INTO A LIVING WOMAN, AND HE BROUGHT HER UNTO THE MAN.

(A.V. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.)

322. The woman who satisfies the dream and the passion dominating the man is builded by God into a living woman and in due time she is brought unto the man. In one way or another God arranges for each man to meet the dream ideal He has formed for him; so that the man may see her, and know that she is the one for whom he has waited.

323. God did not wake the man and show him the woman, but "brought her" to him, proving that it doesn't mean that there was a surgical operation; unless the "rib" was sent to a laboratory, built up there, and then shipped back. Like Adam, no other man since has to have his rib cut out to get a mate, hence the record doesn't say so.

23. AND THE MAN SAID: "THIS ONE NOW IS SUBSTANCE OF MY SUBSTANCES, EVEN AS FLESH OF MY FLESH; THIS ONE MAY BE DESIGNATED WIFE, FOR SHE APPEARS AS TAKEN OUT FROM MAN (wanting to be put back into him)."

(A.V. And Adam said, This is now bone of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of Man.)

324. Here is a synopsis of all the millions of love stories, real or fictitious, ever to be printed or told in any book or language: a thousand books could only elaborate the theme without adding anything important. At first man wants to live like an animal having many females at his disposal, then he realizes that it won't do that way; that he must marry one, yet he is still afraid of the responsibility; but finally man perceives that he has met the

woman who is the counterpart of his dream ideal, falls in love with her, becomes transported with excitement, and tells himself, her, and anyone who will listen, how 'dear she is to his heart, the very bone of his bones, flesh of his flesh, as if she was cut out of his own body; and that unless she is reunited to him, he must remain for the rest of his life unhappy, crippled physically and spiritually. ^[12]

(12) The common translation, having erred in verse 21, stating that God removed one of Adam's ribs continues in the error by rendering the two original words, "ezem me'azamai", as "bone of my bones". The mistake is obvious. The word "ezem" may be "bone" or "substance". In the plural, however, "ezem", bone, becomes "azmotai", while "ezem", substance, becomes "azamai". It is the latter which occurs here, plainly indicating how the meaning of both words is to be understood—"Substance of my substances". While the expression "bone of my bones" is a charming idiom too, it is only suggested here vaguely; the real meaning is "substance of my substances".

The A.V. is also wrong in saying here: She shall be called "woman". In the first place, as we have already explained (section 138), the account of the creation does not concern itself with naming things, but with telling us what things are designated, created, for; and so it is here. Why would the man concern himself with the question of what to call the new creature standing before him? He *did* concern himself with the question of what she was created for, thus he did not say: "She shall be called woman", but "this one may be designated

24. THAT IS WHY A MAN WILL FORSAKE HIS FATHER AND HIS MOTHER AND CLEAVE UNTO HIS WIFE; THE TWO FEEL AS ONE INSEPARABLE FLESH.

(A.V. Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh.)

325. The power of love has such force that often will a child act against the will of his parents; even though he must forsake them and lose their parental love and protection: All that he may cleave to the female of his choice, for he is attracted to her and almost as inseparable as if they were one flesh, one single, undivided, indivisible body, each feeling pain when the other one has it. (See additional notes, p. 262.)

25. AND THEY WERE BOTH NAKED, EVEN AS MAN AND WIFE; THEY WERE IMMODERATE AND UNASHAMED.

(A.V. And they were both naked the man and his wife, and were not ashamed.)

326. The original says: "And they were both naked the man and his wife"; but since the words "man and his wife" are superfluous after, "And they were *both* naked", they are to be read as given above, "even as man and wife", suggesting that even while behaving as man and wife sexually they were exposed in their immoderation and shame. This is not just part of the story to inform us that such was the primitive state of the first human couple; it is, rather, a grave accusation against the first man and woman, who were God's own creation, possessing the highest intelligence.

327. This was in fact Adam's real fall, since he should have known better than to act as he did. It was the fall of the first man, which most of mankind was to repeat in the future, and it was this, as a matter of fact, which brought upon him, immediately, the

serpent and the latter's conspiracy, as told in the very next verse.

328. The sense of shame is the true and only natural foundation of man's spiritual worth. No other creature possesses it and man approaches the beasts according to the measure of shame he loses. The first step in the fall of any man is his ceasing to be ashamed of himself before his own conscience, and the last step in his fall is when he becomes unashamed before the whole world. Any other intermediate state in man's fall can be best measured, for this reason, by the amount of shame he still has. Losing even a little of the sense of shame is the first step on the road to sin and crime. No evil-doer could induce or even try to induce another person to join him in his evil-doing, unless his prospective partner shows signs of having no shame or only little shame.

wife", as given in our correct translation. In the second place there is no such word as "woman" in Hebrew; but "wife", because this is what woman is designated for, based upon the verse here, where the first man saw the first woman and designated her as wife. Incidentally "wife" in Hebrew is derived from "man", "isha" from "ish", as in English "woman" (wif-man) from "man"; hence the expression in the verse: "This one may be designated wife (isha) for she appears as taken out from man (ish)". (The reason why Hebrew has no such word as "woman" is explained by the fact that there is a special word signifying woman-kind in any relationship possible, such as, girl, wife, widow, divorcee, mother, daughter, sister, etc., and also her generic designation, female, so why have the extra, ambiguous, woman? That is why Hebrew hasn't it, using the word "wife" for woman.)

329. A really modest woman would never be approached by a seducer, even with a cynical word, but let a woman, even unwittingly, show the smallest sign of immodesty, though she may not mean to be bad, and the seducer will recognize in her a prospective victim, and he will probably be successful in triumphing over her virtue.

330. As a matter of fact, the man and his wife really had no one before whom to be ashamed, and there was really no fault in their making the whole earth their conjugal bed, for they had as much privacy as modern people do in their bedrooms, so why tell us that they were immodest and unashamed? But their immodesty and shamelessness actually consisted of immoderation. They lost their sense of shame before God, before themselves, and before one another. They indulged in carnal pleasure to excess, a degree of sensuality that they could attain only by losing the sense of shame and self-respect. It was in this way that they made a break in the line dividing them from the animal and beastly; as we have said, such a beginning opens the road to every other sin and crime.

331. According to the genius of the Hebrew tongue, this verse's -being followed by, "And the serpent was more subtil than any beast, etc." (there is no stop between the two verses in the original), indicates that the contents of the second verse are the actual result of the previous verse. This is true to the other parts of the Biblical code here, showing that as soon as the man and his wife demonstrated their loss of shame, their hearts and minds were opened to all other insidious insinuations of spiting God. It is also true to the psychological fact mentioned above, that no evil-doer will dare to propose evil to a man or woman unless he has noticed that his prospective comroque has lost the sense of shame. The first man and his wife demonstrated that loss most positively, and since they were the first human beings, God's own creation, without the least blemish, al-

most like angels from heaven, it really meant their fall. Without the sense of shame they ceased to be angelic, and were completely earthly, and so they actually invited the serpent to come and lead them farther in evil-doing.

332. They immediately opened for all future mankind the prospect of everything shameless, from the violence and corruption of the generation before the flood to the selling of fraudulent stocks by a modern dishonest broker. Their first son, Cain, shamelessly slew his own brother and his immediately succeeding generations turned shamelessly to a life of the most degrading debauchery and ugliest crimes of violence. All these, including the crimes committed today, are the fault of Adam; they are indeed the result of his fall, because he, by losing his shame, was the direct cause of all future shamelessness.

333. Since man came here as a heavenly, spiritual being, pure and angelic, as innocent as a new-born babe, but possessing the highest intelligence, he was either to control his passions and remain in that state, or give way to them and fall from his high estate to that of a lowly earth-creature. Unless he was without shame such a fall could not have occurred, and this is what the Biblical account makes clear here. Adam did not remain angelically pure, obeying the demands of nature only so far as was necessary; he immediately lost his shame, became immoderately indulged in earthly pleasure, and so, fell. After this he must not only have done unworthy things in great numbers, but he laid the foundation for all the sins of later mankind, and transmitted to them the sense of shamelessness which he was the first to know.

334. Besides being the true meaning of Adam's fall, this is, in a higher sense, the great Biblical lesson about shame in a nut-shell. It tells us definitely, that shamelessness and immodesty are the beginning of every man's fall; that all mankind should

avoid them insofar as it is able, for they are man's greatest danger.

It tells us how to recognize an individual or nation marked for rise or decline, according to the amount of shame shown; truly a simple and infallible test. Wherever there is nakedness and uncovering of what should remain hidden, there one may see the signs of a coming fall. Snaky seducers will soon cause the immodest ones to commit the worst sins including even the spiting of God Himself, and the fall will be complete and final. The same happened to Adam and caused *his* fall.

335. The Bible does not actually specify the exact cause of Adam's downfall, except by telling us in a general way that he ate of the objectionable fruit, which means that he adopted the idea of accepting good from evil. Shamelessness was the only evil possible at that time, and Adam accepted what seemed to him to be good by committing the only evil that was open to him: shamelessness. He blamed it later on the woman, saying that she really encouraged him to be-

come shameless, but he should have known better; enough, at least, to have resisted her pernicious influence. At any rate, his fall must have been extraordinarily terrible and the evil fearfully base.

In describing the fall of Adam's immediate successors the record explains their behavior as being unavoidably natural, saying that the first human beings could not help indulging in the worst and filthiest human passions; thus Adam, as the very first human, was no exception. (See section 545.)

Adam's fall must therefore have been indulgence to excess of the lowest kind of passion; all made possible by the loss of his sense of shame, that loss being his real fall. The man and his wife must certainly have been fallen to behave *unashamed* in their nakedness (in matters requiring nakedness). The record, however, does not describe here only Adam's personal fall, but as has been said and will be said again, the fall of each man in general, indicating that the first step is shamelessness in any manner or form.

THE MULTITUDES, I

FOREWORD TO GENESIS 3

After describing the life of the individual, his coming to earth, his being the master of his fate, his natural right to live happily, his possibilities for prosperity, his duty to his soul, the greatest danger to his life, his love and marriage, and the main cause of his fall, which gives a clear understanding of what life is and how it should be lived, the record foretells how the life of the multitudes will be in fact, what is going to be the result of the fall of mankind as a whole or of great parts of it.

Chapter 3 describes the fall of the multitudes in man's early history, or at any time during a state of primitive conceptions and behavior, when the masses are so stupid and susceptible as to believe anything at all. Being desirous, chiefly, of a carefree, sinful life, they become easy prey to single demagogues, who trap them into obedience and slavery, through any false promise, even one that is too simple to be taken seriously on its face value. The usurpers will be men who are hungry for power, seeking to become tyrants and dictators, while their followers will be happy in the loose morals offered them, in being left free to loot, keep slaves, and indulge in debauchery, both leaders and led caring little whether they be criticized as evil-doers, so long as they can have their corrupt ways to live as they please.

In other words, the coming chapter describes the sort of fall which, though shameless, is in a way, honest and outspoken when the fallen say openly: "Think of us what you will, we do as we please, and if you do not like it, try and help yourselves!" The Babylonians, Assyrians, Egyptians, and Romans are examples of this type of fallen multitudes; later in the book a more shameless and baser kind of fall is described; one that is more characteristic of the present civilization.

LIFE

THE MULTITUDES, I

Genesis 3

1. AND THE SERPENT WAS MORE SUBTIL THAN ANY ANIMAL OF THE FIELD WHICH THE GODLY SPIRIT OF MERCY, LAW, AND ORDER HAD MADE. AND HE SAID UNTO THE WOMAN: "EVEN IF THE GODLY SPIRIT OF LAW AND ORDER SAID, 'YE SHALL NOT EAT OF EVERY TREE OF THE GARDEN' (it is a good command indeed)."

(A.V. Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?)

336. The Biblical account of the creation of the world and of man does not tell any stories to amuse, nor even principally to tell us what really happened in the earliest times. Just as the story of the objectionable tree was a generalization of evil-doing, so this story is a generalization of man's fall, and what makes him to eat of the dangerous fruit so that he starts evil-doing. This story tells where the danger lies, and how to recognize it. Anyone taking the story literally is merely choosing the version intended for school-children. In very truth, as it will be found when it is turned into longhand, it proves that Moses had more important interests in writing his Biblical record than to compose Mother Goose stories for children. There is incorporated with each allegory, by means of the signs, the moral, in plain terms, explaining what the fable really represents and how it is verified in actual human life.

The actual fall of early mankind is to be told later in Chapter 6; here is the account of the falls of sin-loving nations and civilizations, and how they start, who starts them, and how to recognize those who start them.

337. The beginning of man's fall is always brought about by someone who cunningly conspires to instigate in man a breach of faith. It may be a conspiracy to break man's faith and trust in God, in a government, or in an economic system. Thus, in order to differentiate such a conspiracy from a movement truly necessary to advancement, three general signs are here given whereby one may recognize the conspirator and his conspiracy.

338. The first sign concerns the appearance and behavior of the conspirator. He is always snakelike, colorful in looks and deeds so that he will attract attention. He is innocent-looking, meek and mild, soft, graceful in his movements, slow in his actions, with dreamy eyes, as if he were in love with the whole world and everybody in it. He has no legs or paws with which to strike, no claws with which to tear, no teeth with which to bite. With his artful, slow moving of the head, he seems totally harmless to those unaware of his true character. He will not be suspected of striking or biting, nor does he do these things; but he carries death in his tongue.

339. The conspirator, serpent-like,

just pricks you slightly, lets you have a drop of his venom, renders you delirious, and finally he twists his body around you and strangles you to death. Conspirators, like venomous serpents, carry their poison in their tongues; and after poisoning their victims they also strangle them. Furthermore, the name "serpent", in Hebrew originates from the verb, "to conjure and whisper", or to make magic, whispering; anyone who enchants the populace by sorcery and insinuations is called a serpent. The allegory points out that his looks are harmless and interesting, therefore he is the most subtil and cunning human creature; for his harmless looks are the disguise he puts on.

340. The second sign by which we are to recognize the conspirator, is the choice he makes in selecting his victims. He always begins to spread his venom amongst the spiritually weaker, the more naive, and less intelligent part of mankind. The conspirator does not surround himself with the best known, most respected, and highly learned members of his field of action, whatever it may be; he turns to the ignorant, to the lowest, most easily impressed, to the mobs who are at the very bottom of every society, and who know so little that they can be made to believe anything.

341. When God sends someone to a people to inaugurate a change of importance, as He sent Moses to free Israel from Egypt, He does not send him to the mobs and the unknown, but as He told Moses: "Go and gather the elders of Israel together, and say unto them, etc." He was to talk to the learned, recognized leaders, and convince them first. It is the serpent only who seeks out the less informed for inaugurating his conspiracies, since he comes to mislead and to enslave, and the better informed will only reject, and might even expose him.

342. The conspirator needs just such victims, because his plan is to force himself upon the world by might,

instead of by reason, and once he can gain the ignorant masses, he can easily subdue with their help the more understanding and intelligent who are always in the minority, and depose and destroy the leaders, and take over the leadership for himself, the purpose for which he is working.

343. Thus the Biblical record tells us that the serpent picked the woman for the working of his plan. The woman is taken here because she was then the only weaker part of mankind, and she was also less well-informed about the dangerous tree; she knew of it only through her man; God did not tell it directly to her as He did to the man, so she only believed what he told her, without *knowing* whether or not God really forbade the tree.

344. In a wide sense she symbolizes here the naive, ignorant, more credulous, spiritually weaker part of mankind of all times which yet possesses a special power to force its will upon the rest by its greater number, as woman, though weaker in certain ways, is often able to force her will upon man by reason of her greater strength in other respects. It is to the woman, therefore, that the serpent turned first. As a matter of fact, the fall of mankind before the flood came through the sin of seducing and corrupting the women, as will be told later. The first human seducers, thus, actually turned to women first.

345. The serpent knows that the spiritually weaker are more easily seduced, and once he shatters their faith in their leaders, religious, civil, or economic, a revolt is sure to follow with himself as the directing leader. He is to rule the revolutionary mob, just as the one who seduces a woman to leave her husband makes certain of securing her for himself.

346. The third sign for the recognition of the serpent-conspirator is given in his opening speech; in the way he approaches his victim. He does not object to the strictness of the law; he pretends even to like its strictness. He

does not come to break the least command of God, or to abolish the authority of the civil government, or to destroy the system of promoting prosperity.

347. The conspirator always claims that God is most holy, the government most honorable, industry and the economic system most beneficent, the freedom of the people is their essential and inviolable right, protection of life and property is the unquestioned right of every human, patriotism at all costs is the noblest virtue, and democracy is the only good system, the very heart and soul of political life. Whichever is the institution or belief he wishes to attack, that is the object of his most lavish praise; it is the thing nearest and dearest to his heart to see it preserved, protected, cherished, and guarded.

348. Such is the conspirator's approach. He seeks to impress upon his ignorant audience his great piety, extreme patriotic fervor, humble love of the people, or unrestrained and unparalleled devotion to whatever he is working against. If he wishes to destroy man's faith in God he is more

devout than the holiest saint. He tells you to obey God no matter what He commands. Why, even if it is hard, we must obey Him! Even if He said that you were not to eat of any of the trees of the garden, not to enjoy anything in life, not to allow oneself any earthly pleasure, and to live ascetically, hard though it be, nevertheless it is right and proper. It will give you eternal happiness in heaven!

He knows, of course, that God commanded man to eat of all the trees of the garden, except one, the fruit obtained through evil-doing, but it is good for his plan to exaggerate, to preach and extol piety. Thus the serpent's perverted praise for the perverted command of God, "not to eat of *every* tree of the garden."

349. The words in the original, "even if", are self-suggesting of the conclusion of the verse as an indorsement; even if it is so, it is all right; for brevity the indorsement is omitted, but must be added when translated, for in any other language it is not necessarily understood, and, as it is missing, will not convey the true meaning of the verse. Without the words, the verse is actually unfinished. ^[1]

2. AND THE WOMAN SAID UNTO THE SERPENT: "OF THE FRUIT OF THE TREES OF THE GARDEN WE EAT.

(A.V. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden.)

350. Seeing that the serpent is so pious as to approve an imaginary command not to eat any of the fruit of the garden, but to be content to live on herbs, the naive and unsuspecting woman is greatly impressed by his holiness and innocence; and she undertakes, good-naturedly, to make him a bit smarter. "No, no my good friend!" she says to him, "there is no such law as not to eat from all the trees! We

may eat of the fruit of the trees of the garden; of course we may, and we do eat of them."

The naive woman, undertaking to make the cunning conspirator a bit smarter, is making the first false step towards falling into his trap; and the cunning human serpent knows it immediately. He knows that she is a fool for believing him so pious, for if she were smart she would rather ask him

(1) In the common translation it appears as a question: "Yea, hath God said, Ye shall not eat of every tree of the garden?" but it is not correct. It is a statement requiring the unfinished verse to be ended by the reader in accordance with the rules of Biblical syntax. (See section 20.)

where he got his false information, and why he is trying to pass it on to *her*. To this he would have no answer, and he would have to slink off as soon as he could, seeing that he had guessed wrongly about his prospective victim.

3. "BUT OF THE FRUIT OF THE TREE WHICH IS (the most attractive) STANDING IN THE VERY MIDST OF THE GARDEN, THE GODLY SPIRIT OF LAW AND ORDER SAID: 'YE SHALL NOT EAT OF IT, NEITHER SHALL YE TOUCH IT, LEST YE DIE'."

(A.V. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.)

351. The fact that she didn't mention the tree by name, but referred to it as the one standing in the very midst of the garden, revealed the secret of her heart; that it is the tree which intrigues her most, and that she is really anxious to taste its fruit, but she won't, for she fears she will then die.

Having ignorantly added that the tree must not even be touched, a restriction not in the original warning, she gave the serpent an excellent point

of attack, as will be seen in the next verse.

At any rate she has disclosed the secret of her heart, that she is immensely attracted to the dangerous fruit, that stolen fruit appears sweetest to her. If it were not so, she would simply have told the serpent that the tree was dangerously poisonous, and that it is therefore not good; but, instead, she told him that it is the very center-tree of all, hence the most intriguing and interesting.

4. AND THE SERPENT SAID UNTO THE WOMAN: "YE SHALL NOT DIE EITHER WAY.

(A.V. And the serpent said unto the woman, Ye shall not surely die.)

352. The Mosaic rules and genius of the language have it here that the serpent made use of her words, "neither shall ye touch it", and he demonstrated to her the fact that touching the tree does not bring death, hence his statement, "Ye shall not die either way!" Just as touching fails to cause death, so will eating of its fruit. Otherwise, what she told him about the restriction against touching the tree is superfluous. The words are there to imply the self-evident fact that the cunning, subtil serpent would not be slow to realize what a splendid chance she gave him by her ignorance, so that he might prove his point that the tree is harmless. He demonstrated it to her either by pushing her to it, or by touching it himself and inviting her to

do the same without fear. This took place, of course, after he "enlightened" her with his false interpretation of the restriction, as told in the following verse. He was able to do so since she did not tell him that she knows the tree to be poisonous surely, or that she would never eat of it because God forbade it, but only that she is afraid to eat of it.

353. Upon hearing her fear he immediately removed the barrier between her desire and fear by telling her that her fear is only imaginary; that she will NOT die by eating of it. He didn't even have to tell her to eat of the dangerous fruit; he merely removed her fear, telling her that possible death is not the reason which makes the tree objectionable.

If one says, "I love my king and country; nothing would induce me to harm them", no conspirator will approach him with a treasonous plan. But when he motivates his patriotism with fear, saying that he would do nothing lest he be punished, he actually invites conspiracy. All the conspirator has to do is to minimize or destroy the fear, and, as the serpent did, he will have removed the barrier.

A foolish prospective victim for any conspirator will indeed often add.

ignorantly, a restriction which does not exist, thereby giving the conspirator a natural chance to prove that restrictions, in general, are easily, and without danger of punishment, to be broken. He violates the imaginary restriction, of course without incurring any punishment, proving with this to his victims that no one has to fear the consequences of breaking any restriction. Thus he secures them for his own, by tricking them to break the real restriction, exactly as the serpent did.

5. "FOR THE GODLY SPIRIT OF LAW AND ORDER KNOWS THAT IN THE DAY YE EAT THEREOF, YOUR EYES SHALL BE OPENED, AND YE SHALL BE AS GODS KNOWING WHAT IS GOOD AND WHAT IS BAD FOR YOU."

(A.V. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.)

354. There was the tiny prick by which the serpent injected his venom of doubt and infidelity toward God and His advice. After He had established his reputation for piety and devotion to God, worshipping Him even more than is necessary, so that he will be above suspicion of disdain of God, and desire to spite Him, he merely gave his own false interpretation of the warning of God.

355. He still did not tell the woman that she may eat of the fruit and disregard the consequences of the warning of God. This would make her suspicious; he simply removed her fear of punishment, and, as if he had no special interest, he told her, almost casually, that eating of the tree makes one as wise as a god, able to make laws for oneself; he knew this would accomplish his purpose.

356. Conspirators of all sorts know what the ignorant masses wish for deep in their hearts. They know that the masses want no superiors, no restrictions, nothing but license to do evil, to sin, loot, rob, with impunity; they are, however, afraid of punishment, and that without their wise leaders

they might be lost in this, or the next, world.

357. Aware of this, the conspirators first try to gain repute, to become known as pious, patriotic, champions of freedom, of the downtrodden poor, or of whatever answers the purpose; then they hint to those trusting in them that anyone can be as wise as those threatening to punish—removal of fear and a promise of pleasant return for abandoning the fear—and this is all that is necessary: authority is impeached.

With this the damage was done. The faith in God's word had been destroyed. God fooled man to prevent him from becoming as wise as He Himself was; His word does not have to be taken too seriously.

358. The sum total of every conspiracy was, is, and always will be exactly the same, just as this verse tells. It amounts to this: "Never mind judging what is good or bad for you by what commands you get from God, the king, your spiritual or civil leaders! Eating of the withheld fruit will make you as wise as those standing behind the protection of the commands

which forbid you things. You can become wise yourself and decide for yourself what is good or bad for you."

359. The serpent is, obviously, lying; God never told him or anyone else that eating of the dangerous fruit is *not* to cause death, or that it could make anyone wise as God, so that he can make his own laws. He, thus, deliberately makes a false promise.

360. It was an absolutely false promise. The serpent, however, is talking to ignorant, simple-minded listeners, not clever enough to ask him, "How do *you* know about it?"; and not suspecting that a trap has been laid for them. It is only later that they find out that their benefactor, as he calls himself, has turned out to be a dictator worse than those whom they helped depose, who enslaves them more deeply.

361. Meanwhile they trust in him and he tells them only what is agreeable to their ears. They can free themselves from slavery to a jealous God, or to a rigorous king, or to a stringent economic system: so they jump at the bait; without any good, or at least without much good, reason. A rebellion is begun, and you may be sure that the serpent-seducer will not miss the chance of becoming the new leader and dictator, and that under his tyrannical rule the victims will indeed become wiser, and have their eyes opened: only it will be too late.

6. AND AS THE WOMAN DID CONCEIVE THE TREE AS GOOD FOR FOOD, AND AS DELECTABLE TO THE EYES, SO HEARING THAT IT IS ALSO DESIRED TO MAKE ONE WISE, SHE TOOK THE FRUIT THEREOF, AND DID EAT, AND GAVE ALSO UNTO HER HUSBAND WITH HER, AND HE DID EAT.

(A.V. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.)

365. Not only did the misled victim eat of the objectionable fruit, but she also forced her husband to eat

362. In this way has many a rebellion against God, religion, morality, king, and country started; the human serpents with one little poisonous sting say: God is not so terrible, the religion is not so infallible, the morality is not so just, the king is not so powerful, everything is different from what it is imagined to be; each authority is invented for those who are not wise enough to see through the artifice of the powers that be to keep the people in darkness, instead of permitting them to have a great and important part in directing their own lives.

363. "Wisdomania" is the name of the poison injected into the veins of the ignorant, and one drop of it is enough. "Be wise: for wisdom is easily gotten!" say the serpents, and the poor fools are easily convinced. They want to become wise and they believe that it is easy for them to become wise men.

364. After the poison is injected, it is not long before delirium sets in, and they do not realize that the serpent who just a minute ago preached full and unswerving obedience to superiors, no matter how hard, or even unjust, the commands may be, has suddenly turned the tables and declared these same superior beings to be cheaters who befool and deceive those whom they rule, for vile personal ends. Is it not indeed a most vicious, degenerating poison to instill into the vitals of the ignorant?

thereof, because he was with her, under her influence and the strength of the charm she possessed. With all her

folly in letting the serpent seduce her, the woman feared lest she might die after all, and she could not bear that her husband should survive her, or that he might separate himself from her and be more favored in the eyes of God; so she nagged and browbeat him until he yielded and partook of the sin, becoming as guilty of sin as she.

366. Many a man, more understanding, and opposing in his heart the grotesque idolatries of his time and place, introduced therein by a human serpent, has to eat of it, become as the rest of the people, and like his condition, or pretend to like it. The successful conspirators see to it that everybody is forced to join their orgy of sin; their faithful servants are ready to help

them reduce all men to the same level so that there will be no one left to whom anyone can point and say, "He does not as we do and he is happy and blessed." Woe to those who show any unwillingness to join the crowd of fools.

367. What then occurs is contrary to nature, each group changing roles. Those who should be punished as criminals become the moral advisers of the masses, and those who should be led and ordered beings become the leaders who command others.

Life becomes topsy-turvy, and this is exactly what the serpent wishes to bring about. He soon emerges to the top, becomes the leader, and that winds up his successful conspiracy.

7. AND THE EYES OF THEM BOTH WERE OPENED INDEED, BUT THEY KNEW THAT THEY WERE BETRAYED AND SPIRITUALLY DISROBED, AND THEY SEWED TOGETHER LEAVES OF THE CROOKED-ROOTED FIG-TREE AND MADE FOR THEMSELVES SCANT-COVERINGS.

(A.V. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.)

368. As already explained, the story pictures the general fall of mankind, for all future time, and by telling us what happened immediately after they listened to the serpent and ate the dangerous fruit, the Biblical record shows us how the snaky leaders continue to break all the warnings of God after having broken the first one. It

starts ironically by telling us that the eyes of the betrayed were opened indeed, but only to see that they were betrayed and are now spiritually naked.^[2]

The misled man is certain to discover that he has been betrayed, because he knows surely that he hasn't become wiser in the least, hence the words, "And the eyes of them both

369. (2) The common translation of this verse misses the point completely. This story does not describe a particular case, that of Adam and Hava, and neither does it refer to their physical nakedness; for it is a fact that after making for themselves "aprons" Adam and Havah later excused their hiding themselves from God with the plea of being naked, though they should not have been any longer, and God did make them "coats of skin" (3:21) which would be unnecessary if they already had "aprons", as this verse says. Then again, if it really should refer to the discovery of Adam and Havah that they were naked, it would mean an admission by the Biblical account that the serpent was right, since before eating of the forbidden fruit they knew nothing about their nakedness, while after eating of it, they discovered it, thus they really did become wiser; but the Bible certainly is not going to tell us that the serpent was right, and to say earnestly that their eyes were opened; so it speaks ironically, "Yes indeed their eyes were opened, but only to find out how they had been betrayed." They discover themselves to be otherwise than wise! They see themselves disrobed. (The Hebrew word used here means "disrobed", being spelled differently from the word "naked"; but since they were naked before, they certainly had nothing of which to be disrobed, except of everything spiritual they had.)

were opened indeed," ironically point out this fact. In one respect only will they become wiser; that is, by realizing that they had been fools, and that their erstwhile benefactor is only a deceiver and liar; that instead of improving their former state, he has made them worse off, as is always the case when a usurper-conspirator comes into power. The new ruler gives less freedom, less protection of life, and more wretched living conditions than the old one.

370. They soon learn that they are poor wretches, disrobed of what little common sense they had. They discover a new nakedness, a spiritual one. They were deprived of their godliness, of their self-respect, of their culture, and are now completely disrobed. Instead of religion they have atheism, instead of democracy they have despotic autocracy, instead of freedom they have serfdom, instead of prosperity they have starvation. Now they know themselves for witless, spiritually naked, with a nakedness that is far worse than their former state.

371. The new freedom they like in a way; they have no more fear of God, or of the old superiors; yet the new overlord is so much worse that they do not like him either: but it is too late; he sits on the throne upon which they seated him, well-protected by debauched desperadoes, and there is no way of getting rid of him and his type; so meanwhile they are satisfied with some of the broken chains of old, for fools they are still and in some way the serpent's laws appeal to them: his commands do not interfere with their base, indulgent morality. They are free to do all manner of evil so long as it does not affect their new ruler and this the foolish victims consider as a great gain after all. They are also given new coverings of a sort, to cover their spiritual nakedness, and they like the new habiliments.

372. The name "fig-tree" in the Hebrew language comes from two words: "whither" and "bending"; char-

acterizing the unusual crookedness of the roots of that tree, as if to say, that the roots of that tree are so crooked that you can never tell where they will bend next; therefore, the "leaves of the crooked-rooted fig-tree", denote here the crooked innovations made up by betrayed, fallen mankind, or by any part of it in trying to satisfy their wanton desires and lusts. The fallen man, national group, or whole civilization are never troubled by their spiritual fall, though they might be dissatisfied in other respects. As to their spiritual life, they are given and they gladly accept new and worse violations of decency; they make places of prostitution of their temples of worship, debase all useful arts and sciences by using their accomplishments and discoveries only to inflame and satisfy their evil passions; and use every means to corrupt all others and bring them to their own low level. They make these vices into a pseudo-spiritual covering for themselves, but, like the leaves of a fig-tree, it comes from crooked tree roots, from the same sinful stock of the serpent, who remains ruling them, personally, or through his faithful followers.

373. Though fallen very low, no sinful group could remain without any spiritual life at all. It must have some kind of spiritual food for the naturally hungry soul, so if it isn't God, it is evil and the basest idolatry; hence the record calls it scant coverings that are intended to cover up their shameless conduct before themselves: to quiet their own conscience which still bothers them at times. They begin to glorify their shameless conduct, ornamenting their vices with all sorts of great splendor; hence, scant coverings with which to cover their shameless conduct, to make themselves believe that they are great and glorious, though they are hardly covered at all.

374. The shameless conduct never does stop. The fallen mankind remains under the influence of the serpent, nor does it repent and give up its evil-doing; rather does it continue to sink

shamelessly lower, and to be proud of its lowest estate: it all takes place under the serpent's new sinful influences in addition to his first betrayal by having seduced his victims to commit a great sin. In other words, the betrayed victim persists in degenerating to lower and baser levels all the time.

8. AND THEY HEARD THE ALARM OF THE GODLY SPIRIT OF MERCY, LAW, AND ORDER SOUNDING ANGRILY IN THE GARDEN IN THE SPIRIT OF THE SINFUL DAY, AND THE MAN AND HIS WIFE HID THEMSELVES FROM THE ANGER OF THE GODLY SPIRIT OF MERCY, LAW AND ORDER AMONG THE TREES OF THE GARDEN.

(A.V. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.)

375. Sinful mankind is ultimately required to give an accounting. Sooner or later in the history of sinful mankind there is heard the "voice" of God, an alarm, threatening punishment. There comes the danger of a destructive war, and through some righteous, understanding men, the voice of God sounds over the earth the warning that the coming danger is the punishment of God nearing for man's sinful life; even as now there are such men, who sound the alarm of God, that punishment is near through the coming Armageddon. ^[3]

376. "God is angry with the wicked every day", says the Psalmist (7:11). Some time during the millennial day of God, His angry voice becomes audible. Danger through general destruction is seen close at hand, and many foretell it; thus, "the alarm of God sounding angrily in the spirit of the sinful day". Since the "voice" of God sounds angrily it is certain that the spirit of the day is sinful. God is angry with the wicked.

377. The irresponsible, ignorant masses as well as the responsible, understanding few begin to see the coming danger and to tremble. They begin to look for a hiding place and for an escape from the anger of God which threatens punishment. The man and his wife, the leaders and the led, seek both to hide themselves, that they come not face to face with the oncoming anger of God.

But they neither repent, nor do they confess their guilty evil-doing. They do not try to regenerate themselves even at the last hour! Rather do they hide themselves among the trees of the garden.

It was pointed out before (Section 273 and 276) that the garden is man's settlement here on earth; all the lands occupied by the different groups of men. In time of danger each group blames someone else: one nation blames another, or all the others, and they hide themselves among the many trees of the garden, trying to shelter them-

(3) The common translation: "And they heard the voice of God walking in the cool of the day; And Adam and his wife hid themselves from the presence of the Lord God," is once again totally and ridiculously incorrect. The voice of God doesn't walk, and God Himself doesn't walk, either, except in the play, Green Pastures, "In the cool of the day" is certainly not to be found in the original; before the name "Adam" there is in the original the article "the"; so it can't be "the Adam", nor is it; it is "the man"; and finally the words, "from the presence of the Lord", means here "from the anger of God". The original has here, "from the face of God"; but "anger" and "face" are expressed by the same word in Hebrew because anger is shown and seen in the face; in this verse it most positively means, "from the anger of God".

selves behind the blame they throw upon an enemy, or behind strong political alliances, or better equipped armies.

9. AND THE GODLY SPIRIT OF MERCY, LAW, AND ORDER CALLED UNTO THE MAN, AND HE SAID UNTO HIM, "WHERE ART THOU?"

(A.V. *And the Lord God called unto Adam, and said unto him, Where art thou?*)

378. As explained in the first chapter of this volume, the Biblical record of creation is so composed as to make a story for the school-boy, and also to serve as a source of more profound knowledge for the understanding adult student. The story part of the next few verses demands the dialogue form between God and the three earthly parties, the man, the woman, and the serpent; it conveys the idea of a supposed conversation in the form of questions and answers. Without this there would be no story here; and there is nothing wrong with the story. It gives even the less sophisticated readers the basic idea of the defense the accused offer to God's accusation and of the sentence God pronounces upon those being judged. For the children and simple folk it is quite sufficient and it answers the purpose fully and satisfactorily.^[4] As in other, similar, stories in the Bible, its author has interwoven in it the other part which is intended for the more profound student and scholar. In deciphering it correctly, one of the most prophetic insights into future life of all mankind is seen to be incorporated in it.

380. This other part eliminates the

conversation as being direct, and turns it into a logical and psychological study of fallen civilizations. It solves the truly hard puzzle of fallen civilizations. It explains how it is possible for a whole civilization to fall, why someone doesn't save it, what each part of sinful mankind thinks for itself; and we begin to understand why it all ends in destruction. Everything happens in the most natural way, true to the Godly Spirit of Law and Order Which governs the world.

Now let us forget the literally translated story and follow the interwoven part, the real meaning of the text.

381. The phrase in the common translation "called unto Adam", is expressed in the original text actually by the words, "unto the known man", or rather, "unto the known of men", and the whole verse, though lending itself to the translation, "And the Lord God called unto the man (not *unto Adam*, by any means) and said unto him", yet it really expresses the thought that God calls unto some of the generation's best known men, and through them he asks: "Man, where art thou?"

In other words, before a fallen na-

379. (4) As such it appears in the common translation, and except for a few inaccuracies, as usual, the translation is to some extent justified, *but* only to some extent! In a wider interpretation of justice, a grave sin is committed against the spirit of the Bible in rendering such stories as this literally. It sounds, after all, like a legendary story for children, though, as will be seen here, it is far from that.

By rendering such important philosophies of life in the Bible as mere legendary stories, a still graver sin is committed against mankind. It is robbed of practical lessons in how to recognize and avoid conspirators, and so to safeguard itself from ruin and destruction. If all such practical lessons in the Bible were taught to all peoples on earth, there would be no possibility for so many useless rebellions and serpent-like dictators. The latter would not find it so easy to use their venom, since everyone would recognize them at once, and give them no chance ever to gain the power to become tyrants and enslave whole countries as they will do even in these so-called civilized times. (See section 695.)

tion or civilization is about to be destroyed, some of its true spiritual leaders warn it. The voice of God is speaking through them, and the generation is being asked, "Man, what became of thee? Do ye not see your spiritual downfall? Do ye call yourself men after sinking to such sin and degradation as ye all practice? Man, where art thou? Show thyself, stand up, wash ye, make ye clean, become man again, save your civilization from total destruction!"

Only recently a noted English author sounded such an alarm to all Christians, asking them, "Christians, where are you? How dare you call yourselves Christians, while practising or tolerating hatred, persecution, false accusations, murder, and torture of fel-

low men, and doing everything else hateful to the spirit of true religion, leading to world-destruction?"

382. This was surely a Godly call; the voice of God through a righteous man! Did anyone answer him? Did any of the world leaders, or any part of the organized masses, or any prominent man answer his call, promising to do something? It was certainly a cry in the wilderness! None of them did answer the call. None of the three groups could answer.

The awakening of the sinful civilization must come sooner or later, and the call to reform is heard, though seldom answered, since generally no one is really in a position to answer, as explained in the following verses; thus, "no answer" is the answer!

10. AND HE SAID: "THY ALARM I HAVE HEARD IN THE GARDEN, BUT I AM AFRAID: I AM DISROBED: I HIDE MYSELF".

(A.V. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.)

383. This verse contains the answer of all three groups, though they do not voice it themselves, but through others. Here and there it is voiced through the medium of some of the less influential newspaper writers, books that attract little attention, or stump-speakers in the streets. The answer to the fall of mankind is generally known to all, but not given. The misleading serpents themselves are afraid to answer. If they were to admit their lying and misleading it would mean their personal end; they would be lynched outright, or have a bloody revolution on their hands. The masses can not do anything because they are naked spiritually and physically. They hardly understand what is going on and they are not organized to rise against their serpent-betrayers. They are thus naked; disrobed of their spiritual and physical power, actually unable to do or to say anything. In most cases they have no freedom of speech and no possible way of voicing their protests,

even when they would like to. As for the single individuals who know well what is going on, and whose open protests could help greatly in unmasking the misleaders and deposing them, they hide themselves. For one reason or another, they look for cover, usually unwilling to risk their preferred positions in the social and economic worlds. Often they hide themselves because they see in the rule of the betraying serpents a help for their own interests, and silently indorse it in their hearts. Others, truly understanding men, who would welcome and help a general return to decency and honesty, are also fearful and hide because they are naked, stripped of any power to mend things, although they see the danger clearly.

384. Thus everybody knows that mankind is spiritually naked, frightened, and hiding for one reason or another. Everybody also knows of the anger of God and the approaching punishment, hence, "Thy alarm have I

heard in the garden, but I am afraid, I am disrobed, I hide myself." [5] Fallen mankind knows in its heart the truth, that it is spiritually naked, morally base, evil-doing, ungodly. It is afraid of the results, and therefore hides.

This is the true explanation of why a failing civilization ultimately falls, and why no one does anything really to the purpose of saving it. Those who could save it have their personal interests more at heart than

the whole civilization, while those who would like to save it are powerless to do anything, and often they have to hide themselves, not even to make their desire known, lest they be punished and lose their lives even before the coming general destruction.

Thus the generalized answer: "I am afraid. I am disrobed. I hide myself." Part of fallen mankind is afraid, part is powerless, and part is hiding for one reason or another, and, as aforesaid, "No answer" is the answer!

11. AND HE SAID: "WHO TOLD THEE THAT THOU ART DISROBED? HAST THOU EATEN OF THE TREE, WHEREOF I WARNED THEE THAT THOU WOULDST BETTER NOT EAT OF IT?"

(A.V. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?)

385. Here is positive proof that spiritual and not physical nakedness is the subject under discussion. Otherwise it would mean admittance on the part of God that the serpent was right in claiming that the objectionable fruit makes one wise, which is, of course, unthinkable.

Man's realization of his spiritual nakedness and the loss of the spirit of God from within his heart after tasting the fruit of evil-doing, is not a matter of getting wiser, but merely of finding out that the warning of God

was true. He was warned before that this would be the consequence; that his living soul will be dying off within him, little by little. Now after he has tasted the evil, when he has become thoroughly corrupt, the voice of God asks him: "How come you to feel disrobed and uncomfortable?"

"Is it not the result of your heedlessness of my warning, not to eat of the dangerous tree? Have you not heard it foretold that such will be the consequence? Did you think that you could fool nature?"

12. AND THE MAN SAID: "THE WOMAN WHOM THOU GAVEST TO BE WITH ME, SHE GAVE ME OF THE TREE, AND I EAT."

(A.V. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.)

(5) This proves that the story does not refer to Adam himself, but to future mankind generally. In the first place, according to the common translation, Adam had covered his nakedness with an apron and he was no more naked, and in the second he should have answered that he was ashamed and not afraid. It was no fault of his that he was naked. The entire story, as it appears there, is without any sense. It actually suggests that God came down to the garden, that He was looking for Adam and calling him, but the latter hid himself behind a bush, and expected that God would not see him there. This IS somewhat the story as it was intended for primary grade children. In the higher classes, when they begin to ask questions, they are to get the explanation given here, that the story pictures the fall of a civilization, the defenses and excuses of the accused, and the verdict of God pronounced upon each one of the accused, as the rest of the story will show.

386. The select, the minority of intellectuals, blame the ignorant masses, who side, for many reasons with the dictators, their serpent-leaders. "They

are the majority and the fault is all theirs!" say those who have understanding.

13. AND THE GODLY SPIRIT OF MERCY, LAW, AND ORDER SAID UNTO THE WOMAN: "WHAT IS THIS THAT THOU HAST DONE?" AND THE WOMAN SAID: "THE SERPENT INVEIGLED ME, AND I EAT."

(A.V. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.)

387. The word 'unto' used here has the double meaning of, "unto" and "about", to suit both the story part and the higher conception. Coming to speak about the masses, those symbolized by the woman, God knows the truth, that they have been beguiled by the serpent, and that they are still kept under his influence, and what is worse, under his power. No one is allowed to help them, to organize them, and to again raise them to revolt.

388. The trouble of the masses lies in the fact that they still eat of the forbidden fruit. They help the serpent directly. They make up his army, his police, and his personal guard, because they are favored by him. The serpent, who brings starvation to everyone, keeps his army and police well fed and

generally in good physical shape. With their aid he oppresses the whole land, buying their aid by making them the only exception in the land, so that they get enough to eat and have good shelter; thus the masses, at least a good part of them, are really continuing to eat the fruit of evil, hence, "and I eat."

389. Under such conditions, with the masses actually helping the serpents, and the intellectual few hiding themselves, the fate of the fallen civilization is sealed. It will certainly be destroyed, for the spirit of God pronounces His curse upon it. He starts with the serpent-leaders of the civilization; of them He asks no questions at all. He knows their guilt and He just tells them what He knows them to be.

14. AND THE GODLY SPIRIT OF MERCY, LAW, AND ORDER SAID UNTO THE SERPENT: "IF THOU HAST DONE THIS, THOU ART INDEED CURSED TO BE MORE BASE THAN ALL THE CATTLE-KIND AND THAN ALL THE ANIMALS OF THE FIELD; THOU CREEPEST UPON THY BELLY AND THOU EATEST DUST ALL THE DAYS OF THY LIFE.

(A.V. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:)

390. The serpent-leader is condemned outright, as the basest, lowest, most degraded of all animals; creeping here in life upon his belly and eating dust. He has nothing in his mind, but thoughts of his belly and physical body, being the dust of the earth. A wretched, disgusting human snake, having no God, no ideals of any kind, no

love for anyone, no patriotism of any kind, not even foolishly erring and believing in a false God, or in a false ideal; not interested in benefiting anybody or anything but his own belly-craving for power and riches, and as such a cursed, mean belly-creeper he is to be known for ever in history.

15. "AND I WILL PUT ENMITY BETWEEN THEE AND THE WOMAN, AND BETWEEN THY SEEDING AND HER SEEDING; IT WILL SNAP AT THY LEADERSHIP, AND THOU WILT SNAP AT IT WITH OPPRESSION."

(A.V. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.)

391. The story of how the civilization sunk in evil begins to fall apart before being totally destroyed is told now.

After the serpent breaks the faith of the masses in their God and in their spiritual and civil leaders, there is no more authority left. The people can be kept for a time in subordination by force, but not by respect and faith coming from their hearts. After discovering all the dishonesty and trickery of their new rulers, they begin to defy all authority, believe no one; hate and distrust their best leaders as well. They are set on demolishing everything introduced and implanted for them by any leaders, good or bad. Enmity to leaders and to all authority becomes general; the revolting spirit of the masses is seen in every phase of life, and the leaders and authorities of all kinds have to fight back, keep their hold upon the mistrusting, conspiring masses by force and oppression. Naturally it must all end up with general chaos and submersion. It has already happened with several civilizations in

the past. All authority was wiped out and enmity between the leaders and those who were led grew continually. Each part was seeking to suppress, crush, and destroy what the other part wished to sow and plant. It all led to revolution and confusion, to civil wars, and at last to complete and final engulfment in ruin.

The words rendered in the common translation as "head" and "heel" are used here figuratively, as in Numbers 14:4, "let us appoint a head (leadership) and return to Egypt", and in Psalms 41:9, "Increased upon me his heel (oppression)". The A.V. says in the former, "Let us make a captain", which should be literally "a head", and in the latter it has, "lifted up his heel upon me"; there is no such thing as "lifted up" there, but "increased", hence it cannot mean increased his heel, but "increased his oppression", heel being in Hebrew the symbol of oppression. The same is true here: the dissatisfied, revolting masses aim to destroy the hated leadership, while the latter seeks to crush the revolt by oppression.

16. UNTO THE WOMAN HE SAID: "I WILL GREATLY MULTIPLY THE SORROW OF THY CONCEPTION; IN SORROW THOU SHALT GIVE BIRTH TO CHILDREN; THY PASSION SHALL BE FOR THY HUSBAND, AND HE WILL RULE OVER THEE."

(A.V. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.)

392. The woman, who in the story tried to change her position in life from helper to dictator, forcing her man to eat of the dangerous fruit, is also used as a symbol in picturing the

curse resulting from the act. Thus the verse tells us what punishment the weaker part of humanity will suffer for its part in mankind's fall; and it also tells us what will be the punishment

of womankind when, as often really happens, women are responsible, as women, for men's fall.

One of the evils preceding every fall of a civilization is the desire of women for suffrage or an active part in ruling; their final gain and enjoyment of it makes them believe they are the equals of man in everything, but the result is that the woman suffers. In a world where the woman is on an equal footing with the men, drinking, gambling, smoking, and partaking in sinful merriment, debauchery is the result, and millions of women are prevented from having the opportunity of marriage and having a family. Those who do bear children to the sinful civilization, which they have helped make so, bring them up to sorrow, pain, and insecurity in life, to an untimely death in bloody rebellions and wars.

393. It is a fact that despite woman suffrage the men still remain the rulers of the world, waging wars and instigating revolution. The emancipated woman remains in the bondage of natural desire and general subjugation to the men, suffering through those wars and revolutions; thus the woman pays dearly for the change she helps to bring.

And in the wider sense of womanhood, in that symbolizing the weak, naive, and dependent masses, who are, womanlike, trying to change their position in life from that of the led to that of the leaders, and who fall, through such attempts, as victims of the poisonous serpents, their curse too is multiplied by the sorrow of bearing children in subjection to rulers upon whom they are dependent for the satisfaction of their desires.

The sinful civilization brought on by the poisonous serpents continues to be ruled by other authorities than themselves, the foolish masses who helped in creating it. The tyrants bleed them, enslave them, and take away their children to be destroyed in wars and plagues caused by the wars.

Millions of their children, thus, have to be born in sorrow; suffering painfully under their tyrannical overlords and depending upon them for all their desires in life. Finally, when the sinful civilization falls, other millions of them are born into sorrow and suffering for centuries under a new civilization of strangers, thus again depending on oppressors for the gratification of their wishes in life, and being ruthlessly bled and oppressed.

394. The remains of many formerly great nations, empires, and whole civilizations in the East, such as Persia, India, and others are paying until this very day the penalty for their sins in the past. They lost their power through permitting the serpents to poison them with idolatry, adultery, and all other evil-doing, and one knows the fate of these nations, and similar peoples in Asia and Africa during the last twenty centuries. They were and still are bearing children through and into sorrow and pain, envying their oppressors, but depending upon them for what they need, hopelessly and helplessly enslaved. Having revolted once against their first honest rulers, against God and traditional honest behavior, because of serpents who promised them suffrage and wisdom, they finally fell into the worst of idolatries and serfdom living at the mercy of foreign rulers and peoples who treat them most mercilessly and unpitifully.

395. How different and how fortunate would their lot be now, had their ancient cultures progressed in the right way up to the present time. The masses of the ancient times with whose help serpents of all sorts have usurped the power, supposedly so as to free them from subordination, and with the promise to make them wise, ultimately came to worse subjugation and serfdom. Whereas they only imagined themselves to be oppressed by their old strict but honest rulers, they find themselves in the end under the thumb of strange masters who mercilessly crush them. Their attempts to change their position

in life, to become leaders instead of followers, ends in bitterness for them. They return to their first station, but find it harder than it was at first, for they are now more rigidly ruled than

before, by masters who have not the understanding and righteousness of those whom they have cast off: The new masters seek to benefit only themselves.

17. AND UNTO THE MAN HE SAID: "SINCE THOU HAST HEARKENED UNTO THE VOCIFERATIONS OF THY WIFE, AND HAST EATEN OF THE TREE, CONCERNING WHICH I WARNED THEE, SAYING, 'IT WERE BETTER THAT THOU EAT NOT OF IT', THE SOIL IS CURSED FOR THY FAULT; IN SORROW SHALT THOU EAT OF IT ALL THE DAYS OF THY LIFE.

(A.V. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.)

396. The words, "and unto the man" mean "unto those who are responsible." These words are spoken to those who have understanding and could have prevented the fall had they not refrained from using their intelligence, for one reason or another. At the same time, however, the words mean the fallen part of mankind as a whole. The curse is pronounced against all men who fall, whether they have been active or passive in the case. The point is, that just as the leaders are responsible for the masses, so are the masses responsible for the leaders. The poor fruit is, after all, the result of the poor quality of the tree itself; tyrannical dictators or liberal emancipators merely mirror the tendencies and impulses of their people, respectively.

The fact that the verse says, "thou hast hearkened unto the vociferations of thy wife", proves what was said before, that she had forced him to it by raging, crying, and nagging at him; still he had the warning of God not to do it, and he should not have listened to her.

Man is told here plainly that he is the cause of all natural calamities ever to befall him; that the earth is to become cursed through his own fault in failing in his duty. The world and man are each a half-and-half creation, of heaven and earth blended together

for the purpose of completing each other; they must work amicably together like two partners for a mutual interest and only on such conditions are they entitled to the blessing of God for them both. The one who must watch against losing that blessing of God is man, because he is the sole being for whose sake the earth was created; who can build or ruin it, and who is himself an actual combination of heaven and earth blended together.

397. He must take heed that he does not neglect either the one or the other: he must be earthly and watch the practical side of life and enjoy it to the full extent of moderation so that he will not impair the heavenly in himself. He must take heed that he does not neglect the heavenly, for the violation will always cause the heavenly bodies to create chaos by ceasing to participate and collaborate in the partnership. Instead of contributing their share of the good, they contribute much damage as the writer of the record says clearly in another part of his book: "And it shall come to pass, if ye shall hearken diligently unto my commandments . . . That I shall give you the rain of your land in his due season . . . that thou mayest gather in thy corn, and thy wine, and thy oil . . . And I will give vegetation in thy fields for thy cattle, and also thou

shalt eat and be satisfied." (Deuteronomy 11:13-15) "Take heed to yourself that your heart be not seduced and you deviate . . . He will restrain the heavens, that there be no rain; and that the land yield not her produce; and you shall perish quickly." (Deuteronomy 11:16,17)

398. God does not order the heavens on each separate occasion, telling them how they are to behave. He so created them for all times, to co-operate with the earth so long as the earth co-operates with them, and that if they be neglected by the earth they are to neglect her in turn. Murder, oppression, and all sorts of evil-doing which cause pain and suffering to the victims, cry to the heavens and the cry is heard. Sin against the natural law instituted by the Will of God throughout the universe is not merely a disobedience punishable by special sentence after formal trial, as is the case here on earth among men; it is in itself the punishment. It is like throwing a monkey wrench into a working machine; it distorts and damages the entire mechanism of the universe; it breaks part of it here and there, and causes flying pieces to hit the sinners in the head, to maim and kill them. It also causes many periods of total disconnection between the earth and the heavens, so that the established seasons and the very climate become distorted and out

of order, hence the punishment of sin lies in the fact that it causes nature to go wild and act freakishly. The heavens reverse the regular working order, and instead of being ruled, they rule tyrannically, causing floods, droughts, t o r n a d o e s, earthquakes, plagues, and death: they become disjointed and almost separated from the earth. The Will of God which IS the whole universe does that! (Cf. section 110,158,159,160)

399. While we do not yet know much for certain about the influence of the changes in the heavenly bodies upon earthly affairs, it seems that changes in the planets such as the sun-spots do cause men to act somewhat madly; as, for example, to wage war, return to barbarism, start rebellions, and so on. No doubt some day we will know more precisely just how the heavenly bodies influence man's earthly behavior. ^[6]

Going nearly separate ways, heaven and earth simply lose the blessing of God, and this is what man has to guard against and keep from happening. He is to serve and to guard his living soul by combining the care of the earth and of the heavens, heeding natural laws and interests of both; so preventing the destruction of his own happy home. If he does not, it is his own fault when the earth becomes cursed for him and when he has to eat thereof in sorrow.

(6) The above Biblical theory about the workings of Heaven and Earth, their co-operating amicably, or becoming disunited from one another, creating chaos on Earth by the Heaven's refusal to co-operate, is exactly what happens to man individually when he neglects the heavenly part in him. Both cases, that of the Earth and Heaven, and that of man and his heavenly soul, are based upon the Divine instruction to man concerning the tree of knowing good with evil, where it said: "for in the day that thou eatest thereof, thou shalt be dying." (Gen. 2:17) As soon as man begins to neglect his own personal heavenly partner, his living soul, the latter too revolts and refuses to co-operate. It ceases to lead and to offer its services in the way of good advice, leaving everything to the sinner's earthly instincts; so that the latter sinks lower and lower until he destroys himself entirely. This cessation of the soul's co-operation is what is meant by the words, "thou shalt be dying". The soul's refusal to co-operate with the wicked body, like the refusal of Heaven to co-operate with the wicked Earth, leads to the same results—gradual death for the individual, and gradual destruction to the whole earth.

18. "THORNS AND THISTLES SHALL IT CAUSE TO GROW FOR THEE; AND THOU SHALT EAT THE GRASS OF THE FIELD.

(A.V. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.)

400. From the curse we can understand what the blessing was to be. Originally man's home was to have been a real paradise on earth. The climate was to be delightful, the air like perfume, the vegetation rich and luxuriant, neither a shortage nor an excess of rain, no droughts, no hurricanes, good crops without hard work to raise them, and no pests to destroy them, whatever was sown would be harvested, and there would have been nothing to weed, or any need to eat the grass of the field because of the hard work necessary to get bread. Man has changed the blessings of nature into a curse for himself. (See additional notes p. 263.)

401. To eat the worthless grass of the field only will require no work, but to get bread he will have to labor strenuously, by planting seed, weeding

the thistles and thorns, reaping the harvest, threshing, removing the chaff from the wheat, separating the bran from the grain, grinding the grain, and baking it before he has bread. Indeed, as it says in the next verse, by the sweat of his face he will eat bread.

402. Neither man's defense that the woman forced him to spite the divine guidance, nor the woman's defense that the serpent inveigled her to eat, is of any help. Nature takes its course without being concerned in any way with excuses; it does so after the divine rule of cause and effect. Man himself is the master of his own fate; he alone can make or break it. He could influence nature to act in his favor by deeds only, never by excuses; if he does not do what is right, he is unfortunate, but he has no one to blame but himself.

19. "WITH THE SWEAT OF THY FACE SHALT THOU EAT BREAD, TILL THOU RETURN UNTO THE EARTH, FROM WHICH THOU WAST TAKEN AWAY (elevated to live in a delightful garden); SINCE A CREATURE OF DUST THOU HAST REMAINED, EVEN UNTO A CREATURE OF DUST SHALT THOU RETURN AGAIN." ^[7]

(A.V. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.)

403. (7) From the punishment, "with the sweat of thy face shalt thou eat bread," it is clearly seen that before Adam ate of the forbidden tree, he was to have his livelihood come to him easily, hence the proof that there was not a tree of eternal life as in the common translation; but a tree of livelihood. The fact is that the hardship of making a living is up to our own times the legitimate result of man's evil-doing. If every man in the world would refrain from seeking to benefit through evil-doing there would be no such suffering and poverty here. Everyone would find it easy to make a living.

404. The common translation, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken", is incorrect. In the first place, why the following unnecessary repetition: "For dust thou art and unto dust thou shalt return", after having already said, "For out of it wast thou taken?" Secondly, it suggests that man must return unto the ground because out of it was he taken, whereas in truth, according to the common translation, man was to live forever and only because he broke God's commandment was he to die and return to the ground! Thirdly, what about the woman who came from Adam's "rib" and not from the ground? Why must she, too, return to the ground, as she does? The real meaning is as given above, in our

405. Under the curse which man has brought upon himself, the earth does not yield to him an easy living. He must work hard for his daily bread so long as he lives, unless he wants to eat the grass of the field, and, what is worse, he has to return unto the earthly ground, to come back to earthly life once again, perhaps several more times! This is his punishment for remaining earthly after he was elevated from the earthly by receiving a living soul to promote him to the heavenly; hence, "from which thou wast taken away." Man's real purpose in life was and is to elevate the earthly in him to the state of being heavenly, and to return as an accomplished spiritual creature, as a person of dignity, coming back to heaven for eternal happiness there. As it is, he proved to be a failure; he acted contrarily and degraded his heavenly living soul to the state of the earthly in him, proving to be dust only, wholly earthly, without a trace of the heavenly in him; thus he must suffer for the rest of his life and return to the earthly life to suffer once more, which means, pay before you leave and re-enter to pay again!

406. The original text leaves no doubt here that it means reincarnation. The common translation has no reason to repeat, "For dust thou art and unto dust shalt thou return", after having said, "for out of it wast thou taken". Sinful man must come back to dust, be born again and again, to try to make good the faults of his former lives, or to receive punishment for the evil he did. Therefore the Bible means actual return to earthly life, being born again, and this it says. ^[8]

407. One may doubt this theory of reincarnation if he so prefers, but the Bible gives it nevertheless, and who knows but that the suffering, ignorant, poverty-stricken, and oppressed millions of men and women in such lands as the countries of Asia and Africa, and elsewhere, are not the very sinners of old, reincarnated over and over again, to pay their penalties for the sins committed in the old civilizations there?

The traditional verses speaking about this are: "He will deliver his life from passing the pit of destruction that his living soul shall see the light

correct translation. Man was elevated and taken away from the earth, but he preferred to stay earthly, so he must go back to the earth and be born once more, or many times; he cannot return to the heavenly spheres, but must be reincarnated and suffer again and again until he makes good, as will be explained here.

(8) The Biblical idea of reincarnation as incorporated here and in many other passages throughout the book by the code of signs in its shorthand style, is briefly as follows.

The living soul attaching itself to the earthly life-spirit of man's physical body is to elevate the latter morally and spiritually to heavenly heights; so that in leaving the physical body at death, both, living soul and man's earthly spirit, which is his ego, his personality and earthly self, so to speak (as was explained before, section 198), are to remain one unity, returning together as one to the higher spheres somewhere in heaven. Having accomplished this, the living soul's mission on earth is a success. If, however, the human ego remains too earthly, refusing to be won over and to acknowledge the authority of the living soul, both are to return to earth again and again through reincarnation in some other physical body, until one of two things occurs; either the living soul will ultimately win out or completely lose. In the latter case, the hopeless human ego is forcibly separated from his heavenly partner, through being destroyed in some way, and the living soul becomes once more a free, independent heavenly creature, while for her destroyed erstwhile earthly partner the separation means death, the only real death there is in nature: for what we call death here on earth is no death at all, it is merely the end of the clay body after its double spirit (living soul and ego) discards it to enter the heavenly spheres, or to remain wandering upon the earth until finding a new body to enter.

again. Behold, God does this two-three times, to save his life from destruction, that he might shine in the eternal life". (The expression "two-three times" means "several" or "many" times, and the subject clearly refers to reincarnation as the method for escaping destruction.) (Job 33:28-30)

408. How can one otherwise explain the punishment of millions of humans born into suffering, like those of India and similar countries? And who can be sure that centuries later some of the transgressors of our own times, will not be born into equal suffering, and to live under the same conditions as the untouchables in India do now?

"Since a creature of dust thou hast remained even unto a creature of dust shalt thou return!" says the Biblical record of fallen man. There is certainly no reason in the world why any man coming into the world for the first time to know earthly life, should be born blind, crippled, diseased, or as an untouchable of India, to suffer all his life, if it is not true that all

those men born to suffering are just returned to dust after having been here as dust before, having led a life of gross sin so as to deserve the punishment they receive on their return to dust. Most probably it is God's way of making them expiate their former sins so that they shall not be lost for eternity, and thus it is a sort of, "Pay as you reincarnate!"; giving them both a new chance to make good and a clearance for their former sins.^[9]

(Later, in Chapter 4, the Bible tells of another kind of sinner; he who conspires to ruin others by making them as bad as he is, but fools them by making them believe that he does it for their good, where in truth he conspires not only against their earthly, but also against their eternal, happiness. For him there is no hope; he can never pay for what he has done. We shall see there why his sin is so much graver than the sin of those who do evil merely through their desire to gratify their lusts at the expense of their victims here on earth.)

20. AND THE MAN DESIGNATED HIS WIFE'S NAME TO BE "MOTHER OF LIFE" (HAVAH) BECAUSE SHE WAS CREATED FOR THE SOLE PURPOSE TO BE THE MOTHER OF EVERY LIVING PERSON.

(A.V. And Adam called his wife's name Eve; because she was the mother of all living.)

410. The fact that Adam did not name his wife right after he got her, but after she was supposed to have caused his fall (as the story part has it), shows that it wasn't just to give her a personal name. It was to point out the fact that woman is intended from creation for the sole purpose of being a mother; that she is not to assume any other social role in addition

to it. Havah made the mistake of becoming her husband's spiritual guide and teacher, forcing her will upon him, and we have seen the result.

411. The benefits of life are contained and hidden in the system of natural differences, not in the likenesses of all human beings; in the difference between the two sexes and between the

409. (9) According to the code of signs, the words, "Till thou return unto the earth", must also be understood literally in their plain sense; that is, that the dead must be buried, and not cremated or destroyed in a similar way. The return to life again, if man must be reincarnated, is made very painful for him, if he was cremated instead of buried. This is Moses's hint to his congregation. Since he was right in everything else, those who follow him strictly believe him to be right in this too, and have never disregarded this either; though it is not considered as an actual part of the Bible.

two classes (those born to be worthy leaders against the simple masses who are to be guided). Individual cases may differ, but on the whole, when the roles of the sexes are reversed, when the women and the masses begin to lead and achieve instead of following their psychological role of being led, surrendering, and giving, normality of life flies through the window; benefits for all cease to be, even the relationship between the two sexes becomes abnormal and detrimental for society.

It means the breakdown of civilization, and its approaching end.

412. Wherever and whenever the women and the masses are eager to get too much independence, listening to benefactors who advise them to depart from the traditional, the godly, the modest; then and there man's fall has begun, and efforts should be made to restore things to their natural order before it is too late. In other words, be wary when the parts of the natural order begin to change roles.

21. AND THE GODLY SPIRIT OF MERCY, LAW, AND ORDER MADE UNTO THE MAN AND UNTO HIS WIFE COATS OF SKIN AND HE MADE THEM WEAR THE ROUGH COATS.

(A.V. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.)

413. After the fall of a civilization, nation, or even of an individual, the fallen are to get used to a much rougher life. They are to regress to a most primitive state, become half or fully savage, not knowing any better kind of clothing than that made of animal skins.

"Coats of skin", thus, are used to symbolize the savage state of life, which perfectly signifies uncivilized life; for this is truly what a caveman might be supposed to wear; and we are to learn from this that mankind did not start on earth as cave-men and savages, but vice versa. Man began life as a highly intelligent being, but he fell from his high position and in time became a savage. He sinned, was cursed,

and then he was driven from his civilized life and earthly paradise, as we shall see soon.

414. In the event of a civilization's fall, those who remain are made to become used to an even poorer, barer and more primitive life under harder conditions. It is the march from civilization to savagery; and many national groups of the old high civilizations actually did experience such marching downward. It began with loss of independence, and ended with complete chaos and forced slavery, or flight into the wilderness where man lives a life like those of the brutes. This is what is meant by man's having to wear a skin-coat, against his will and better knowledge.

22. AND THE GODLY SPIRIT OF MERCY, LAW, AND ORDER SAID: "BEHOLD, THE MAN HAS BECOME AS ONE OF HIS OWN EARTHLY KIND TO KNOW GOOD AND EVIL COMBINED; AND NOW, SHALL HE TAKE ALSO OF THE TREE OF LIVELIHOOD BY MERE PUTTING FORTH OF HIS HAND, AND EAT, AND ENJOY LIFE TO THE END?"

(A.V. And the Lord God said, Behold the man is become as one of us, to know good and evil and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever.)

415. The word "of his own kind" (one word in the original) used here, can mean also, "of our kind," it has both meanings in Hebrew, but it must

be interpreted according to its context, and here it *must* mean, "of *his* kind". Man has become as one of his own earthly kind, like any other animal, ready to get his food and satisfy his other needs by becoming a beast which preys on others by evil-doing.^[10] -

416. Here is complete proof that there was no such tree as the tree of eternal life which would make one live forever if he ate of it. The words rendered in the A.V. as "forever" really mean "to the end", in other words for the duration of man's life, as in: "His master shall bore his ear (the slave's) with an awl, and he (the slave) shall serve him for ever." (Ex. 21:6), which surely means for the duration of the slave's life; and so it means here, that should man eat of the tree of prosperity and good livelihood by merely stretching forth his hand, he would have an easy life and enjoy it for the whole duration of his earthly existence. This God did not want to grant him, for man's evil-doing would then have no end. It was necessary to bar the easy livelihood from man; make him work hard for his living, so that he would have no time and chance of sinning even worse; as is the case, truly, with those who have an easy life, for they often become far greater sinners than those who are poor and must struggle hard for their daily bread.^[11]

417. If there was a tree of eternal life from which one could secure physical immortality simply by eating its fruit *once* (as it seems from the translation) Adam and Havah would cer-

tainly have eaten of it before they touched the forbidden tree, or after; the serpent himself would most probably have advised them to eat of it first; furthermore there was no prohibition upon that tree, so why did they not eat of it anyway? As a matter of fact there is nothing to indicate that they *did not* eat of it before they fell. Why, then, did they die after all? Thus it really means the tree of prosperity and good livelihood in general, as was explained above.

Man was to have had an easy living, and great prosperity, and to devote most of his time to his spirit, to the godly in him. Now, since he proved to be earthly through and through, caring only for earthly pleasures and trying to get them even by spiting God, not caring how much evil he commits so long as he gets them, the time came to drive him out of his paradise, and to make him suffer in getting his living, which is the case with every fallen civilization; life becomes hard, troublesome, full of chaos and general depression, and finally ends in complete destruction.

418. In the same way, if there were a real forbidden tree, and Adam ate from it, there is hardly any sense or justice in making millions of his posterity, through thousands of years, suffer for it; but since the "forbidden" tree really means the restriction against benefiting from evil-doing, it is quite right for us to suffer on account of it, because we too eat of its fruit continually, we are *all* Adams, repeating his

(10) It cannot mean "of our kind", for this would be an admission that the serpent was right; that man did become wiser; and God certainly did not speak to the serpent and tell him that; the Bible is not going to tell us that the serpent was a liar, a deceiver, and then vindicate him by telling us that what he said would happen, happened! For what was he cursed? for telling the truth that eating of the forbidden fruit will make man wise as gods?

(11) According to the idea of those who insist on a literal interpretation of the story, that it means that there were two actual trees, the question arises as to what purpose the tree of life was made to serve altogether. For what was it needed; if man was to live forever anyhow (before his sin); and when having sinned and lost that eternal life, he was forbidden to eat of it? And why was not the second tree called plainly, "the tree of death", as against "the tree of life", since they were to bring death and life, respectively? The truth, is, thus, that the trees are just allegorical, as was explained here. There are roots, trunks, branches, and fruit—but no trees!

mistake independently, and we have to pay for our own mistakes only; therefore the decree of God that our means of livelihood should be scarce and hard, full of worry, and obtainable only through sorrow, sweat and pain. Generally man is to have most always hard times, and so he has had. If life on earth were easy and the means of getting a livelihood required no more effort than the stretching forth of one's hand, and with man having little or hardly any moral responsibility or restraint from evil-doing, this earth would be a worse hell than it is now if it existed at all; for probably another flood would have destroyed it completely long ago.

419. The main proof that there were no such real trees lies in the fact that after man failed, God did not tell

him that now he must die, since he had earned that penalty by breaking the command. What God did tell man was that now he was to suffer for his sin, now he was *to have to earn his bread by the sweat of his face*; he did not say a word about physical death. He had warned the man that if he ate of the fruit of the tree of knowing good with evil he would begin to die *spiritually*. There was no point in repeating this, for the man knew it, but it was necessary to tell him that now he could not expect to enjoy life easily. Thus the whole story has no meaning unless we understand it in the way explained here. The tree of livelihood was the promised prosperity, and the loss of it through evil-doing of any sort is the punishment; but it is the punishment of hard labor, not of physical death.

23. **THUS THE GODLY SPIRIT OF MERCY, LAW, AND ORDER SENT HIM FORTH FROM THE DELIGHTFUL GARDEN, TO TILL THE SOIL, WHEREAS HE HAD BEEN EXEMPTED THEREFROM.**

(A.V. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.)

420. The common translated version, "whence he was taken," is wrong because it is wholly irrelevant. What it really says here is that man is to fall from a civilized life to savagery. It is a continuation and explanation of the skin-coats. At first man becomes civilized and he is taken away from the hard toil of tilling the soil. He finds ways and means of making his life easy, comfortable, and pleasurable, having all the blessings of civilized life. With the destruction of his civilization, however, he falls to a state of primitive life, sinking lower all the time, until he becomes helpless completely,

not only spiritually, but physically. There are actual proofs in the world corroborating this statement, for many savage tribes in the jungle show signs of having been in the past highly cultured, and to have been reduced to their present pitiable state gradually; because at one time their civilization was destroyed, and the few who were saved and survived continued to sink in their ignorance until there is hardly any trace left of their ever having been great and powerful humans; we see certain modern nations actually in the process of being decivilized in the same way. Decivilization is, thus, the real meaning of "Paradise lost." [12]

421. (12) The story of the garden of Eden is too obvious, too plain to lend itself to any fantastic ideas of the non-existent supernatural trees, the one giving life and the other death. It was made to sound so because it is the Biblical style to interweave the profoundest philosophies in allegorical tales serving two ends as was explained before—to give a school children's text and the inner meaning for profound students; but the code reveals in it—and a little logic proves it—easily, the philosophy of man's paradise found and paradise lost here on earth.

Refraining from evil-doing would have given mankind prosperity and an

24. SO HE DROVE OUT THE MAN; AND HE CAUSED TO DWELL AT THE EAST OF THE DELIGHTFUL GARDEN CHERUB-LIKE GUARDS WITH THE SWORD OF THE DOUBLE-EDGED BLADE TO BAR THE ROAD TO THE TREE OF LIVELIHOOD.

(A.V. So he drove out the man; and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.)

426. The cherub-like guards with the sword of the double-edged blade are mentioned here ironically. The re-entrance of man into the happy state of easy livelihood and life, is barred from him by leaders looking like cherubs, but in actual fact sinful warriors brandishing the implements of war, fighting among themselves, and all together against the generality of mankind.

427. These new leaders crown themselves as cherubs and guardians of mankind, but are actually demons sent by God to keep mankind sinking as punishment for its fall, never to allow man to tread upon the right road, leading back to the garden of Eden. They do everything they can to prevent him from entering the earthly paradise he has lost. They know well that if mankind were to reach its lost garden of Eden, the first to go and to be dis-

missed as its worst enemies would be themselves, the cherub-like misleaders, hence they do all they can to keep mankind away from the road to the garden. They fight against it, they swing their sword-blades every way; they keep on misleading man, until his fall is complete, physically as well as spiritually.

428. Thus the earth, the land, the civilized empire, or the whole group of civilized lands, instead of being an earthly paradise, a veritable garden of Eden, as intended, becomes cursed with all kinds of spiritual thistles and thorns, until turning into an earthly hell, in which the whole civilization continues to burn and is finally consumed in the conflagration of sin. (See section 489.)

429. Such was the fate of several ancient civilizations, whose fall came as a result of their actual love for sin and evil-doing for idolatry which of-

easy life. He would have had such life not only because it was a natural inheritance, but because his conduct entitled him to it as well. Evil-doing on the other hand, kills his spirit and turns him into a beast on two legs; he then neither deserves nor can he be trusted with an easy life; on the contrary, he would become even more dangerous! What would a prosperous scoundrel not do! There would certainly be no limit to his deviltry. Thus the Bible tells us that the earth was intended to be a garden of Eden with the easiest of life for man. Great abundance of food (the tree of livelihood) provided that he would have this, if he would refrain from evil-doing (the tree of knowing good with evil). The man proved himself from the very beginning to be unworthy of and too dangerous to enjoy prosperity, and God had to hamper his propensity and opportunity to indulge in evil-doing by making him earn his bread with the sweat of his labor.

422. The truth of this philosophy could be proved every day. Let mankind earnestly repent and cease all evil-doing today, and this world would become immediately a garden of Eden with plenty for everybody. Human snakes, however, interfere. They do not want peace, good will, and prosperity for everyone: they want good with evil; everything good for themselves, everything evil for everyone else, and it ends with man having a paradise lost.

If this is not God's own truth, then nothing in the world is! If this does not picture for man how the world should be, why it is not that way, and how it is to be remedied, then anything ever written down is not worth being looked at!

423. Those who say that the serpent is Satan, an angel who revolted against God, and the ruler of this earth, are having a childish dream, far from the truth and sound reason. If it were true, then Satan who rules the earth lost

ferred them freedom of the pleasures of the flesh practised in their very temples. Various usurpers who sought after kingly thrones were the patrons of the sinful life of those civilizations, and the whole civilizations vanished. These were civilizations without any higher ideals, or any ideals at all, their main interest in life having been the corruption of all morals, denying God's supremacy, and the pursuit of a domineering life of leisure with many slaves to do all their work. Their belly-craving for power, riches, and base physical pleasures, were all the reasons necessary for them to war upon their neighbors, and build empires by subduing lands near and far, looting them, and forcibly extracting contributions ever after.

Their motto was that of the serpent: "Be wise as gods yourself; disregard His advice and moral teachings; eat of the objectionable fruit all you can, for you will not die! There is no punishment or reward, it is all imaginary, might is right, and to eat from the objectionable fruit is to be wise!"

It was a world wherein the sinful fought openly for powers, riches, and slaves without any pretence of spiritual supremacy, and without trying to hide their main purpose which was loot and the oppression of the weak. Their end was exactly as foretold in the above chapter—paradise lost; their remnants reduced to savagery, and bearing children to pain and sorrow, and finally, "pay as you are being reincarnated!"

(One must not take the elaboration of this and the following chapters as the author's homiletics. It is all incorporated in the code of the original text and so recorded in the post-Biblical literature of thousands of years ago. It is the tradition of the Hebrew scholars which was taught their pupils since Moses. It may look strange to moderns to see such important wisdom of life enveloped in an allegorical style, which must be deciphered by dialectics according to specified rules, but such is the style of the Bible. The fact is that the Hebrew scholars find no fault with it, and having been trained in it for 35 centuries, find it most natural,

his legs and creeps here upon his belly. He is cursed more than the cattle and the beast of the field. A fine ruler of the earth he is! Besides, no one has complained so far of having been bruised in the heel by him, as the Bible foretells! nor can anyone boast that he has bruised Satan's head. One can be sure that Moses could have found a more appropriate curse for such a revolting angel, if that had indeed been the case!

424. To take that true basic philosophy of life which cannot be denied by anyone and to insist that it is a true story, that there was a garden of Eden with two such real trees, and that Adam ate of the forbidden fruit of one of them, and thereby became a sinner, thus introducing physical death upon the earth, means to take the Bible and dis-Bible it—to declare that it is nothing but a compilation of Mother Goose stories which have neither any value, nor any true interest for modern intelligent man. It is indeed the greatest wrong and sin against the Bible, as it makes it a book of silly, credulous stories, giving every fool and malicious foe a sword with which to slash it; and driving many honest people away from it. Why should anyone be interested in a book of silly stories? But what is wrong with the true explanation of the story as it is given here? What is wrong with the Biblical teaching that man is to be spiritually immortal through his living soul and that he loses that immortality through sin and evil-doing?

Can anyone find any fault with it?

425. As a matter of fact the code of the third version showing the story of the serpent, Havah, and Adam, besides picturing the conspiracy against multitudes, as was described here, also pictures the fate of every man individually. Adam symbolizes the living soul, Havah, the physical body, the "helper-against" of the living soul, while the serpent symbolizes man's evil conspiracies to cause the fall of the living soul through her helper, the physical body; and usually spiritual man does fall and does endure his paradise lost, through the physical body inveigled by the evil conspiracy of the earthly in him.

and see by it the difference between Holy Scripture and secular literature, the latter having no depth and no stock behind what you see in their front window. Hence they are purely human, while the Biblical display-window shows only the names of the articles it has in stock; the stock itself is inside, behind the window, filling up a whole building with many cellars and storeys; and this is exactly what the author of this volume is trying to do, to display some of the stock inside the building—but only some of it and only a comparatively small part of it indeed!)

As for Adam's and Havah's per-

sonal part in the story, and that their fall was sinful immoderation, the Biblical record suggests that Havah was the first to lose the angelic status of following natural impulses only to the extent necessary for procreation. She, first, conceived the idea of shameless immoderation; and immediately knew she had fallen, as is indeed the case, that the actual fall is the *thought* of evil, the *deed* being merely its unavoidable result. She then intrigued her man into the same spiritual fall, fearing to face the consequences alone. This resulted in their physical fall. It was then that they were reproached, their punishment pronounced, and their paradise of unworried life lost to them.

THE MULTITUDES, II

FOREWORD TO GENESIS CHAPTER 4

The following chapter foretells another sort of mankind's fall, that of whole civilizations supposedly fighting for ideals, for higher religions, more "ideal" economic conditions, or higher moral standards, but actually seeking physical power to destroy their moral betters and to become dominant through evil-doing.

Chapter 4, thus, gives a version of a baser type of mankind's fall, when whole groups will fight against one another, and for so-called spiritual supremacy, intending to license evil and proclaim it to be a virtue. The second fall is branded by the Biblical text as even worse than the first. The purpose of foretelling the two kinds of fall which mankind will experience is, however, to warn mankind not to fall victim to either of them, since they both bring destruction. Both accounts remind man of the moral set before him: "In the day that thou eatest thereof, thou shalt be dying". Or, in the actual Biblical expression, "dying thou shalt die"; first spiritually, and then also physically, for such is indeed the case with a sinful multitude. It dies spiritually first, and then comes also its complete physical destruction.

1. AND THE MAN COHABITED WITH HIS WIFE, HAVAH, AND SHE CONCEIVED, AND GAVE BIRTH TO "OBTAINED" (CAIN) AND SHE SAID: "I HAVE OBTAINED A MAN WITH THE HELP OF THE GODLY SPIRIT OF MERCY".

(A.V. And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.)

430. Seeing her first live baby as a physical copy of both his parents, but with a spirit and character of his own, Havah realized that she, her man, and God are three partners in it, God having contributed the living soul to the body of flesh and blood procreated by herself and the man; hence she said that she obtained the little man with the help of the Godly Spirit of Mercy.

431. Cain, having been the first child ever to be born, was not given a name just to be known by, but one to signify the birth of children generally.

His name was to tell what the birth of a child really means, and the Biblical record has it as: "A man obtained with the help of the Godly Spirit of Mercy". God has an actual partnership in the existence of every human being, the living soul coming from heaven, and no one has a right to destroy the existence of any man, not even the man himself. Human life is sacred for this reason, and this is specifically unlike the case of any other living creature, all of whom are wholly products of the earth and of nature, belonging to them only, hence to be made use of by the

man, who is to dominate the earth, even up to destroying their existence and to use them for his food, just as he uses vegetation.

432. The text has, "the man", not "Adam", for it applies to all human births (unless it means "the Adam",

which is absurd) giving the natural process of procreation as cohabitation of male and female. Even today certain aborigines, as the Trobriand Islanders, are matrilineal because they are ignorant of the male's part in procreation.

2. AND SHE CONTINUED TO BEAR CHILDREN, AND ALSO HIS BROTHER HEBEL; AND HEBEL DECIDED TO PASTURE SHEEP, BECAUSE CAIN WAS A TILLER OF THE SOIL.

(A.V. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.)

433. Havah gave birth several times, one of them being the brother of her first son, hence the other children were sisters whom the brothers could and did marry later. The question of wives for Cain and Hebel having been made a standing source of ridicule of the Bible by those who like to discredit it, is here clearly explained by the Bible. They had sisters and there was no other way but to marry them, since nature itself hinted at it by creating a female for each male.

434. "Hebel" means, "vanity", "emptiness", or "worthlessness"; he was so named because this was his philosophy of earthly life. He was practical enough to occupy himself with useful work, but he was also interested in spiritual things, and thus a man of principles and convictions. The belief in God and the duty of man to fear and respect Him, was one of his convictions, hence his philosophy that earthly life was unmingled vanity if not strongly tinged with the higher ideals of godliness and moral righteousness.

435. Cain, who was born right after Adam's fall, when Adam was still indulged in the sort of life that was not meant for him, was more of the earthly sort as will be told later; but Hebel was born after Adam became partly settled and when his better self had begun to reveal itself; so Hebel was a better man than Cain. He tended more to the heavenly than to the earthly, and the story of the behavior of the

two brothers will prove that this was so.

436. That Hebel was a peace-loving and righteous man is proved by his first act of choosing for himself an occupation different from that of his brother. It was to avoid possible quarrels and also to set an example for future generations to do likewise. (Not to interfere with the occupation of others wherever possible is indeed a course which would prevent much trouble.) Thus he decided to become a pasturer of sheep because his brother was already a tiller of the soil. His motto was: "Live and let live."

The original uses two sorts of past tense: a regular and an irregular (the future turned into the past by prefixing one letter to the word). In connection with Hebel's choice of occupation, the irregular past is used, conveying the idea that he was to become, then became; that he meditated upon the choice, then chose; while in the case of Cain the regular past tense is used, meaning that he was a tiller of the soil, the only occupation he ever considered.

437. The story coming to tell us of brother-strife among men in all generations, characterizes the two future combatants in no uncertain terms. One is a rough sort of fellow, wholly earthly, a tiller of the soil, a hard-working laborer; almost a part of the earth himself. He has neither time nor in-

clination to do any real thinking, though he might possess animal cunning when it comes to defending his earthly interests. Generally, though, he is very prosaic, decidedly materialistic. The other one is more of a thinker and dreamer; he is a shepherd, a lover and student of nature and animals. While his flocks are in the pasture, he has time to lie on his back, to look up to heaven, to philosophize, to think of higher interests in man's life, and to

become more or less of an idealist. He has to take care of the younglings of his flock, defend his herd against wild beasts, and he learns the difference between his peaceful lambs and the murderous beasts of prey. He learns what mercy means and the evil of seeking prey, and he becomes in time a good-hearted, truly peace-loving, and honest man. Such shepherds were the Hebrew patriarchs, including Moses himself.

3. AND IT WAS AT THE END OF THE SEASON THAT CAIN DECIDED TO BRING OF SOME FRUIT OF THE SOIL A PRESENT UNTO THE GODLY SPIRIT OF MERCY.

(A.V. And in the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.)

438. The irregular form of past tense is used here. He thought of bringing it for some time, and finally decided and brought it, but it wasn't in time; it was at the end of the season, whereas the proper time to do it was at the beginning, as was later taught in the Bible: "And thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land," and so on, in Deuteronomy 26:2.

439. Cain brought of the "fruit of the soil"; not of the first and best, and not of his own field, raised with his own hands, as the command was given later: "of THY land", but he picked up some fruit, or vegetables, growing somewhere in the vicinity, on the soil, not of his own field.

440. He considered it a present. The word used here and given in the common translation as "offering", means really "present"; it is used also to signify something given to a person, as in the verse: "It is a present sent to my lord Esau" (Gen. 32:19), where the same word is used as in this case, and the correctly rendered meaning is given there in the common translation. In reading the above mentioned passage of Deuteronomy (26:2) about bringing the first fruit, we see that it must be accompanied with a prayer for

a coming blessed season; those bringing it are to read their pledged allegiance to God, recognizing His supremacy, His making of our fate, His afflicting us for evil-doing, and His saving and blessing us when we cry out and pray to Him. Hence it is for the purpose of prayer and to promise to refrain from evil-doing; but Cain specified his fruit, or whatever it may have been, as a present, as a sort of bribe, that he might go on sinning, and doing as he pleased.

441. Cain made it clear that it was his present for God, as if God needed it. He did not believe in giving away his first and best fruit, remaining empty handed, relying on God to bless him so that he will have a full and plentiful season. That really means that when man offers God the first fruit, man expects to receive from God much more than he gives. This though, is pleasing to God as the prophet says: "Bring ye all the tithes into my storehouse, and test me with this, said the God of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it!" (Malachi 3:10) Cain would not trust God, so he would not bring his first fruit, even though he might hope to benefit by it;

he waited until the season was over, his supply of food gathered in, and safely stored away for the winter; then he picked up something on the roadside that didn't belong to him, something that he did not work or suffer for, and offered it as a present for God, to appease Him, too, to be on the safe side, if perhaps God really does have something to say! Therefore he did not bring it in time; he did not bring it with a prayer for the blessing of God, and with a promise to refrain from evil. He did not even bring it from his own field. To put it baldly, Cain had such a poor opinion of God that he would not sacrifice anything which he valued, cherished, and got by labor; he only gave what he picked up by chance, something that came to him without any effort, and brought it pompously as a present to God from Cain. He acted like a miserly rich man who puts a copper in a poor-box, believing that he is indeed making God happy by such extravagant generosity.

442. Notice, too, that he brought it to the Godly Spirit of Mercy, expecting that for his mean little present, God will be very merciful to him and give him the greatest returns, leaving him free to do as he pleases. Cain had no higher conception of God than as God of Mercy and nothing more. He would not believe that God is also One Who demands strict law and order, that He might also punish for evil-doing. Cain had no use or desire for such a God; it pleased his character better to believe in a God of Mercy, for none knew better than he that he had good need of such a God, rather than One Who is too strict and too particular to ignore man's personal affairs.

443. There remains this much to be said of Cain; he entered an entirely strange and new field, one of which he had little knowledge, and it was to be expected, to a certain extent, that he would make so many rude mistakes; but he followed this ignorant line of conduct until it led him to many more, and far worse, mistakes.

4. AND AS FOR HEBEL, HE ALSO BROUGHT, YET EARLIER, OF THE FIRSTLINGS OF HIS FLOCK, AND OF THE FATTEST THEREOF; AND THE GODLY SPIRIT OF MERCY DECIDED TO TURN FAVORABLY UNTO HEBEL AND TO HIS OFFERING.

(A.V. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering.)

444. Here the regular form of the past is used, to convey that Hebel brought his offering before, long ago, as soon as he thought of it. He brought an offering of the firstlings, hence at the beginning of the season, and for the purpose of praying for the blessing of God that he might have all he needs, because he believed that only God is the giver of blessings and success in man's life; that not by evil-doing or by avarice can one get rich, but by the will of God, Whom man is to worship, fear, and give obedience to.

445. Not only of the first few did Hebel bring his offering, but also of

the best, of the fattest, and, of course, from his own flock. He trusted God and was sure that he may give away, sacrifice everything for Him, that he will be taken care of. He was not afraid to part with the first and best earthly possessions, as long as it was given up for an ideal cause. And the text does not mention in his case that it was a present, or *for* the God of Mercy (although the Godly Spirit of Mercy answered him). Man cannot give God a present; he can not and he must not think that it is possible to do God a favor; God does not need anything nor does He desire anyone to

think he does. As the traditional verse says: "If thou be righteous, what givest thou Him? or what receiveth He of thine hand?" (Job 35:7.)

446. Hebel clearly demonstrated his willingness to sacrifice for God whatever he had; and he only hoped and prayed that God would accept it as a favor to him, to Hebel, and not as something pleasing to God, because He wanted it for His own sake.

God wants man to worship Him and to place his trust in Him, only because this is one of the safe-guards which keep man straight and make him worthy of receiving the blessings of God, which is the only thing God wants—to do good to man. If man, however, is unworthy of receiving the blessings of God, he must surely be of a kind who is deserving of punishment instead, because God is not only merciful, but One Who is also a God of Law and Order, Who cannot be bribed; and unless one is righteous, thoroughly just, and honest, his offerings are of no use to God. And indeed, God decided to turn favorably unto Hebel.

447. The irregular past is used here; God decided to turn favorably to Hebel; to do it in the future, too, *so long as Hebel remains as perfect and good as he is now*. The irregular past, however, is also actual past, denoting something done; and in this case it means that the favor of God was complete and final as to the offering of Hebel for the time being. In some way it was proved that Hebel's offering was accepted. Either he had a very successful season after that, or the family

had learned to have great respect for him, praising him for his generosity and fine behavior towards God.

448. By including so artfully in the beginning of the story all the conditions under which the two offerings were made; suggesting also the fact that Cain was only following his brother's example, after the season was over and Hebel's success proved, the Biblical record does not leave it for us to wonder why Hebel's offering was accepted. Even before we come to the end of the story we know what the result will be. Hebel was the first one to acknowledge God's supremacy; he trusted in Him; sacrificed for Him the first and best of his earthly possessions; prayed to Him for success and relied upon Him for his future, being sure that God would take care of him during the coming season; whereas Cain was first sceptical about the entire idea of connecting success in life with the blessing of God, and especially he would not sacrifice for it anything of real earthly value. Only later, when He realized Hebel's success in gaining the favor of God, he too followed the example of his successful brother, but even then he was not ready to give up his real treasures, to diminish his store of wordly goods, so he brought unto God something that was not his own, that he could well give up without much loss or pain, something that neither cost nor was worth much.

Is any doubt left as to which of the two was to find favor in the eyes of God? Hence the self-evident end of the story, as follows.

5. BUT TO CAIN AND TO HIS PRESENT HE DID NOT TURN FAVORABLY; AND CAIN FELT EXCEEDINGLY FURIOUS, AND HIS COUNTENANCE FELL.

(A.V. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.)

449. The regular form of the past tense is used here; a complete and final, "No". God did not turn to him, nor to his present. He did not win the

respect of his family, as Hebel did; on the contrary, they reminded him often that he had merely copied Hebel, and very poorly at that, that his pres-

ent for God was more an insult than anything of which to be proud. Thus Cain remained as spiritually discredited after, as before bringing the present to God. Perhaps, too, he felt in his heart that it could not be accepted, because he was not sincere about the entire matter of the worship of God, and the sacrifice to Him of anything valuable. This did not, however, keep him from being furious, and feeling beaten and insulted.

450. He was angry, not with God, of course, because he hardly thought of Him, but with Hebel. It hurt him deeply that his brother was willing to sacrifice for God so much more than he, Cain, could ever agree to, and yet he realized that unless he is to do the same he will have to remain spiritually, and perhaps also materially, inferior to his brother: thus he felt degraded and his countenance fell.

451. The Biblical record gives here in a nut-shell the eternal moral and religious strife going on between the children of Adam. Envy is at the bottom; envy lest Hebel be truly the favorite of God, and he become the spiritual leader and most honored of men; envy of the better man, of the better religion; envy of the more respected, honest, and religious man. The wrath is against those who raise the moral standard at the expense of earthly comforts, against those who sacrifice the greatest of their earthly possessions for God: The Cains fear that the Hebels will be better off in the end, attaining power on earth and glory in heaven. The higher the moral and religious standards of a man are, the

more those who desire less morality and religion will fight him; while those who want no morality and religion at all, will fight any kind of standards. Cain, at first, does not want any sort of religious morality; then he agrees half-heartedly to have it in a very slight form, not to sacrifice too much for it; but when his brother Hebel insists upon the greatest sacrifices for God, Cain is furiously against him, because he cannot equal him in keeping up the high standard, and he does not wish to be inferior, and to let Hebel be known as the one superior.

452. The kernel of the matter is that the evil-doer does not want better men than himself. He does not want them to shine brilliantly, and to expose his own spiritual darkness. He does not want them to become leaders in power and interfere with his evil-doing, and he does not want them even to outshine him in after-life. Cain must lead everyone here on earth, and everyone must accompany him, the evil-doer, to hell in after-life.

453. If this is not, and was not, the real philosophy of all evil-doers in the world, then the Biblical story of Cain and Hebel is a fairy tale for children; but honest and sensible men and women will admit, that evil-doing individuals and groups were and still are proceeding on the plan of the Biblical picture of Cain; thus, the story is God's own truth, and it offers man the most important and the most vital lesson in life; namely, how to recognize any Cain plotting to ruin our life here and hereafter, as the story will go on to show.

6. AND THE GODLY SPIRIT OF MERCY SAID UNTO CAIN: "THERE IS NO REASON FOR YOU TO BE FURIOUS, AND THERE IS NO REASON FOR YOU TO HAVE YOUR COUNTENANCE FALLEN.

(A.V. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?)

454. Since Cain claimed that he brought his present to the Godly Spirit of Mercy, it was the same Godly Spirit

of Mercy that raised His protest against him; therefore He did not threaten Cain with punishment for doing the

very thing abhorrent to Him—being furious with his brother because the latter had worshipped God in the way he saw fit. Instead, He gave him, in mercy, good advice.

When the question, "Why?", is followed by another question, "is it not?", proving that there is just a misunderstanding, then the word "why" has the meaning of, "there is no reason"; e.g., "Why carry an umbrella? Has it not stopped raining?", is the same as, "There is no reason for you to carry an umbrella; is it not a fact that it has stopped raining?" There-

fore, there is no reason for you to be furious, is it not a fact, etc., as in the following verse. The record means to say that God pointed out a contradiction in Cain's behavior. If Cain thinks that Hebel is wrong he might be angry, but he should not have a fallen countenance; and if he thinks Hebel is right, he might feel sad, but he should not feel furious: the right thing to do is what Hebel does; and at any rate, there is no reason to have both feelings at the same time! They certainly do contradict each other. In addition there is another question in the next verse.

7. "IS IT NOT FOR THE PURPOSE TO TEST THEE WHETHER THOU DOEST WELL OR DOEST NOT WELL, THAT SIN CROUCHETH AT THE DOOR, PASSIONATE TO SUBDUE THEE? BUT IT IS FOR THEE TO RULE OVER IT!"

(A.V. If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.)

455. The common translation of this verse has no connection between its beginning and end, and is also literally incorrect. The idea of the verse is that Cain's evil thoughts of doing harm to his brother, are the very means of making him inferior to Hebel, but if he will rule over that evil feeling, not succumbing to it, he will do well and be as good as his brother. There is no better or worse worship of God: all forms of belief in Him are for the one purpose to help mankind refrain from the passion to commit evil; that man should rule over it; so there is no reason for Cain to feel angry, or to have a fallen countenance if he really means well. He need only keep from evil-doing and God will turn favorably unto him also.

456. The Godly Spirit of Mercy is warning Cain and teaching him a lesson in morality. He knows that Cain wants to do evil and to have no restriction of any kind; and He tells him that before feeling angry with his brother and envying him his spiritual

supremacy, he must drive away the evil from his own door. As it is, there can be no question as to who is the better of the two; because one of the two, himself, is no good at all. He has not even begun to be good, which explains the question: Is it not to test thy character, that evil is put at thy door, and it is for thee to drive it off? Hast thou accomplished this before envying thy brother and feeling wronged in some way?

The very fact that Cain envied his brother and wished to do him evil, proved his own unworthiness, and that of his offering to God. If he were sincere in his worship of God, he would never think of doing evil to his brother. In other words: it was the answer to Cain, telling him why his offering was not accepted. "You are not good", he was told; "not good because you cannot drive away the evil from your door: so God does not want to accept your offerings, and He will not until you will learn to drive off evil and rule over it, instead of being ruled by it."

8. AND CAIN SPOKE TO HEBEL TO BECOME HIS EQUAL BROTHER; AND IT BECAME THAT THEY WERE BOTH FIELDMEN; AND CAIN ROSE UPON HEBEL HIS EQUAL BROTHER, AND HE SLEW HIM.

(A.V. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.)

457. According to the common translation there are many questions to be asked here, and they are all answered in the compressed style of the verse, but only for those who can read the signs which expand it, and as given in our correct translation.

What did Cain talk to Hebel about? The record does not mention it here. And why mention again, "his brother", after saying that he talked to Hebel? Do we not know already that Hebel was his brother? And why did God allow such a thing to happen to Hebel, who was favored in His eyes, that Cain, who had no favor in God's eyes, should be able to rise up and kill him? And why tell us that it happened when they were in the field? What difference does it make where Hebel was slain? And it seems that before Cain could slay Hebel he had to get him into the field; why? And why say that Cain rose up against Hebel, his brother, a second time, in the same verse? Each word, however, which arouses a question also offers the answer.

458. Cain spoke to Hebel, his brother. Cain did the talking as he has always done and is doing even now; and he talked to Hebel about becoming brothers in evil; he urged him to give up his excessive piety, his democracy, higher standard of morality, his honest life; to become equal to him, Cain. What else would he have to say to Hebel, so far as the story is concerned? Cain did not want to part with evil, but he did not want Hebel to be God's and everybody else's favorite. He wanted him to follow in the same evil ways; so he tried to talk him into becoming his brother in evil

and sin; since, if Hebel falls, the rest will be easy. A fallen Hebel is as good as dead. Let him just be poisoned and become delirious and the conspirator knows what to do after that, all right!

459. Now the very fact that Hebel let Cain do the talking was his greatest mistake. It never entered his mind to do some talking himself; to try to win over his erring brother to the better, the Godly way. Thus Hebel was not doing his duty, and not only did he fail to try to elevate his erring brother, but he actually listened to him and was influenced by him to become bad himself; so he really ceased to be any longer the favorite of God, and lost his protection; or, still worse, he now well deserved being slain, for he should have known better than to allow Cain to talk to him. He should have stopped him in the very beginning, and done his own talking, proved to Cain how wrong his conduct was, urging him to repent. Instead he listened to Cain, which proved that he too had a warm spot in his heart for evil, and that he was not too perfect himself. It was thus that Hebel lost his favored position, while Cain was just waiting for that. He rejoiced to see Hebel sinking spiritually, and he knew that as soon as Hebel would be as sinful as himself, it would be easy to get rid of him altogether by killing him. Therefore he spoke to Hebel his brother; tried to make a brother in deed out of him; a brother in crime, in sin, in evil-doing, and in spiting the ways of God. He "spoke to Hebel to become his equal brother."

460. The result was that they became both men of the field, Hebel as

well as Cain. Hebel was no more a man of the higher and Godly spheres, steeping himself in things heavenly and spiritual, as he was at first; he had become like Cain a man of the field. A man of the field, in the Bible, means one indulging in base physical pleasures, and in evil-doing, far away from God and from anything spiritual. "Esau was a man of the field", says the Bible (Gen. 25:27), and this is what Hebel became under the bad influence of Cain and his talking. In other words, Cain got him exactly where he wanted him to be, alongside himself; they were both in the field, indulging in the same earthly interests and worldly pleasures, in the same evil-doing, and in the same spiritual mud.

461. Now Hebel was no more the

favorite of God; he no longer enjoyed the protection of God against his scheming, strong brother. Cain knew it, so he rose upon Hebel, now his equal brother, and he slew him. With the mention here again that Hebel was Cain's brother, the Bible answers the question of why Cain was permitted to kill him. It was because Cain had succeeded in getting Hebel to become his brother of sin and evil, even as he had schemed. Had Hebel remained true to his former high ideals, Cain would not have dared even to attack him, let alone been able to destroy him; but because Hebel had yielded and at last become his partner in shamelessness, Cain knew that the time had come to slay his hated brother; and he slew him.

9. AND THE GODLY SPIRIT OF MERCY SAID UNTO CAIN: "WHERE IS HEBEL THY BROTHER?" AND HE SAID: "I DID NOT KNOW THAT IT WAS I WHO HAD TO GUARD MY BROTHER."

(A.V. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?)

462. It was still the Godly Spirit of Mercy Who spoke to Cain, for the Godly Spirit of Law and Order had nothing to do with the matter. It was Hebel's own fault that he was slain. He made the mistake of listening to Cain talk; he let Cain fool and trap him; so he had to pay the penalty for that mistake. But the Godly Spirit of Mercy had much to say, for there was the conspiracy behind the whole affair, and though Hebel deserved his fate, Cain was really the whole cause of that fate. Hebel, therefore, had the Godly Spirit of Mercy for him.

"Now that Hebel was really thy brother, when thou hadst succeeded in seducing him to become as base as thyself, where is he? For what reason hast thou slain him after he was thy brother and partner in sin? What sort of brother would suit thee if thou didst hate Hebel as superior and killed him as equal?"

463. As to Cain's answer, the original actually has it in the past tense,

"I did not know", while the common translation renders it, "I know not". This is wrong and baseless. Cain did not lie, and God did not ask him just where Hebel was, for He certainly knew it. He soon said Himself that Hebel's blood cries out unto Him, therefore He did know that Hebel was slain. Furthermore, God did not accuse Cain later of lying to Him, but reproached him for the crime only. What He did ask of Cain was, as said, above, "Why hast thou slain him after all, in spite of the fact that he became like thyself, a real companion in evil-doing? Does it not prove that thou hast conspired, purposely, to cause his downfall and then to slay him? To this Cain answered ironically, "I did not know that it was I who had to guard my brother. I thought that he was clever enough to watch himself, or that God, Whose favorite he was, would take care of him; but why should I guard him?"

Cain declared himself "not guilty", basing his statement on the fact that he personally never promised to be Hebel's guardian, so he knew of no other reason why he should not have killed him. In other words, he did not consider himself responsible to God and he did not think that God had anything to say in the matter. "I myself", said Cain, "did not promise to guard Hebel, so I had a right to kill him; it was Hebel's own concern, or God's,

Whose favorite he was, to prevent me from slaying him."

464. The irony of Cain's pleading, "not guilty", was an arrogant admission that he placed his own personal honor above that of his respect for and fear of God. "If, I, Cain, had promised to guard my brother, I would not have broken my promise, but since I was free to do as I please, why should I have refrained from slaying him just because God would be opposed to it?"

10. AND HE SAID: "WHAT HAST THOU DONE TO THYSELF? THE CRYINGS OF THY BROTHER'S BLOOD AND OF THE BLOOD OF HIS GENERATIONS SOUND UNTO ME FROM THE EARTH.

(A.V. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.)

465. The Godly Spirit of Mercy now sorrowed for the arrogant, ironical, and yet, to the Divine knowledge, unfortunate Cain. "What hast thou done to thyself, fool that thou art? Thou hast placed Me beyond the possibility of ever helping thee! Thou art now lost for ever!"

466. The original text has, "bloods", the plural, including also the blood of the unborn generations of the slain man; which is, of course, true: for in killing a man his unborn generations are also slain. "True though it is," said God, "that Hebel has no plea with the Godly Spirit of Law and Order, because he has only himself to blame, since he neglected his duty to talk to *you*, to make you a better man, instead of allowing you to talk to him, and was not careful even to keep his own favored position and remain the better man that he was; true though it is that the slain man was fooled into your trap and thus lost the protection of God and deserved his punishment: yet his blood and the blood of his generations are crying to ME, the Godly Spirit of Mercy, to the higher court of justice, where the case must be decided fully against you and in his favor.

467. "You have schemed to bring all this about. He was originally good and perfect; he started life in righteousness, and would have continued to live so. He was fully willing and determined to combat the natural tendencies and temptations to do evil, but you added to them extraordinary difficulties. You pushed him and forced him into evil-doing and so he had to fight a war to the front and to the rear; the natural temptations to evil before him, and your cunning strategy behind him, driving him into the arms of the enemy.

468. "Now that he is in the earth and has learned of your true purpose, that it was all a part of your scheme to have him first fall, and then be slain, and having paid the penalty for his fall, his blood, and that of his unborn generations, cry out from the grave for justice and revenge, and there is nothing left to do but to make you pay the highest penalty; therefore see what thou hast done to thyself! The high court of mercy has the evidence of conspiracy against you, and you are to be convicted of plotting, positively; there is no help for you."

11. "FOR NOW THOU ART CURSED TO BE OFF FROM THE EARTH, BECAUSE SHE HAD TO OPEN HER MOUTH TO ABSORB THY BROTHER'S BLOODS THROUGH THE ACT OF THY HAND.

(A.V. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;)

469. "The earth will not have you any more; the natural tendency of the earth is to give life and to sustain it; so she protests with curses when life is destroyed before its time and unnaturally, by a murderer's hand, forcing her to absorb blood when life was yet there. She had to open her mouth for it; swallow back what she had issued and intended to be on the surface. It was forced on her by the act of your hand, so she will not have you, and you are

cursed by her decision to be off the whole earth; that is final!

470. "The earth has a right to refuse you. Off the earth you must be! The earth calls you a plain murderer, who has committed the crime with his own hands; it is her natural law and right to uproot you from existence on her surface, as you have uprooted with your own hand the existence of another man, that of your brother."

12. "WHEN THOU TILLEST THE SOIL, IT SHALL NOT CONTINUE TO YIELD UNTO THEE ITS POWER, AND THOU SHALT REMAIN A RESTLESS WANDERING GHOST UPON THE EARTH."

(A.V. When thou tillest the ground, it shall not henceforth yield unto thee her strength: a fugitive and a vagabond shalt thou be in the earth.)

471. "As a tiller of the soil, you will not get its power to support you, because the earth wants you off as a man whom she refuses.

"When you die and cease to be a man, you will have to remain, however, upon the earth; but never as a man again. You will be a wanderer, either as ghost, or animal of some kind. Perhaps you will even wander from the body of one animal to that of another. The earth will never let you become a man again, because you have destroyed another man's life and driven him off the earth; but, in your case, you shall never be able to enter heaven either, because this too you conspired against your brother, to have *him* barred from heaven! He demands now the same punishment for you, and justice lies with him; you do deserve that punishment; and there is no one and nothing to help you."

The original of this verse leaves no doubt, when deciphered by the code, and so it stands recorded in the old

post-Biblical literature, together with the rules which show how this is so deciphered. Cain's own plea, which comes next, will prove and corroborate the fact that the two punishments are correctly given here.

472. The significance of this is, that any murderer, except those of the Cain kind, is only to be uprooted from the earth as he uprooted his victim; but he is to stand trial in heaven, where he might plead for mercy, and even be found exculpable, claiming uncontrollably hot blood, excessive passion, fear, and the like purely physical faults. He might even get the full pardon of his victim, after which he would receive a certain punishment and then a clearance. But one who conspires to uproot his fellow-man from eternal life, then kills him, as Cain did to his brother Hebel, is never even to stand trial in heaven, never to appear there. He has to remain forever a wandering ghost upon the earth.

Nature itself might use him by incarnating his wandering soul many times into animals; he is to remain with the earth forever, until the end of her; then perish in some way as all earthly life will; but he may never go back to heaven and see his Creator again. From God he is hidden forever. ⁽¹⁾

13. AND CAIN SAID UNTO THE GODLY SPIRIT OF MERCY: "IS MY SIN TOO GREAT FOR FORBEARANCE?"

(A.V. And Cain said unto the Lord, My punishment is greater than I can bear.)

473. The common translation, "My punishment is greater than I can bear", is so thoroughly incorrect as to constitute a crime. It has unpardonably twisted the meaning of the two significant words in the verse. "Punishment" is not mentioned in this verse, but iniquity (or sin), for the same word is used here as when the Authorized Version translates, "keeping mercy for thousands, forgiving *iniquity*" (Exodus 34:7), and in innumerable other places throughout the Bible. The one word translated by "than I can bear", and referred to Cain, truly means: "for forbearance" and refers to God. The same word is used here as in Exodus 34:7 and Micah 7:18 (also in various other places). The Authorized Version translates the word in Exodus 34:7 as "forgiving iniquity", and in Micah 7:18 as "*pardoneth* iniquity", referring in both cases to God as the forgiver or pardoner of iniquity. Why, then, although translating the word as forgiveness or pardoning of iniquity by

God in those other versions, does the A.V. translate it here as bearing of the sin by the sinner?

The truth of the matter is that in neither instance does the word actually mean forgiving or pardoning, but forbearing, in the sense of "carrying along", forbearing from taking immediate action, in the hope that the sinner may repent and make good; and the word translated "punishment", means "sin". The proof that this is the meaning of the word (forbearance, not forgiveness) is seen in the very verse quoted (Exodus 34:7), where we read later in the verse "and that will by no means clear the guilty". Whom, then, does God forgive if He does not clear the guilty? But, of course, it means "forbearance", carrying the sinner along until he makes good, but not clearing him unless he does so. And, accordingly, in the verse we are now translating, we see Cain asking, "Is my sin too great for forbearance?" We shall soon see that what he asked for was really a stay of execution, and a stay

(1) This is the Biblical teaching, clearly incorporated in the punishment pronounced upon Cain; and in his plea, as will be seen later. This Biblical teaching is mentioned later by the prophets and it is hinted that this is the prophecy for the idolatrous nations in and around the land of Israel, who seduced its people to forsake their God, in order to destroy them later, when God would forsake them too. The scheming Cains have their own destruction upon earth foretold here, plus the loss of the privilege of re-entering heaven in after-life, just as in the verdict condemning Cain. The idea is that the living soul of Cain leaves him at death, parting from his personal ego forever, and having nothing more to do with him; while the personal ego, his personality, his conscious self, made up of the earthly life-spark, remains the wandering ghost, to be incarnated in animals, at certain times, as said above. The ego originally of pure earthly life-stock, having been deteriorated by the abominable evil committed, is returned to nature to be purified and turned back to raw material as it was first: the process removing all traces of the sinner's personality. The latter is conscious all the time and suffers untold agony, equivalent to the sufferings of his earthly victims and their unborn generations.

was granted. Cain had one point to Mercy; he argued it and won out, as argue about with the Godly Spirit of told in the next two verses.^[2]

474. (2) The intelligent reader will be inclined to ask a very sound question: How could the translators who composed the Authorized Version manage to commit so many errors? In order that the reader should understand the secret of this multiplicity of mistakes, it is necessary that he should be given some insight into the peculiar nature of the errors of the common translation. This may best be done with the aid of a concrete illustration, and for this purpose we shall take the very verses we are dealing with at present and try to follow the A.V. translators as they misinterpret them into English.

When they translated Genesis 4:13 as ". . . My punishment is greater than I can bear", they perpetrated two errors. First, it is not and cannot be "punishment"—the word in the text means sin, or iniquity, and is so quite consistently translated elsewhere even by the A.V. To grasp their need for a far-fetched substitution such as we find here, we must examine the nature of the error in the other text-word: "than I can bear". This translation is close to being correct, except that "I" is nowhere suggested in it, and that it is not "to bear" but "for forbearance", and that as a statement it makes no sense in connection with the context as a whole, but it is patently and pertinently a question. But, since the A.V. translators overlooked or preferred to ignore these points, and translated "than I can bear", they were forced to realize that it does not make sense for Cain to say "My iniquity is greater than I can bear". Evidently it seemed to them a good way out (because it seems to make sense) if he would say "my punishment is greater than I can bear". Since sin, the real meaning of the word, and punishment, the word they thought they needed in its place, were in a way connected in their minds, they easily persuaded themselves that the substitution was justified. And they made it. Thus one error forced them into a purposeful mistranslation of another word in the same verse.

Now, obviously, it is fair for us to point out that the same words as mistranslated here by the A.V. authors are differently translated elsewhere by them. We find the pertinent words again in Exodus 34:7 and Micah 7:18. In those instances, if the A.V. translators had been consistent and followed their interpretation of the two words in Genesis 4:13, they would have rendered "bearing the punishment" (it refers to God). But of course examination of those verses reveals that this would be arrant nonsense. Anyhow, they probably did not at all have in mind Genesis 4:13 (happily disposed of) when they got to Exodus and Micah. So they set out to do what they could with those verses. To concentrate on Exodus, there the "merciful and gracious" God is described (in the A.V.) as "keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*". The pertinent words, it will be remembered, are "forgiving iniquity".

Again we must try to follow the minds of the translators as they pile blunder upon blunder. There was no doubt now in their minds about the word "iniquity"—perish "punishment". What, then, could the word be which told what God did concerning it? Certainly it was some word related to "lifting", "bearing", "carrying"—but how could such an idea be made to make sense? At this point our translators, having missed the point again, adopt another "forced" conclusion. It is related to forgiving—they will make it "forgiving"—and they do. Again we see them missing the sense of the same word as in Genesis 4:13. But now that they have God graciously and mercifully *forgiving* iniquity, transgression, and sin, a new embarrassment knocks at their door! The very next words in the verse tell that things are somehow not yet cleared. They seem to require being translated: "Yet as for clearing (i.e. acquitting) He does not clear (acquit)". But if God does not acquit, they must ask themselves, what is the meaning of His forgiving? One can imagine all the discussion, pro and con, on the need of clarifying this patent contradiction. At last a solution is found. "He does not clear" and "it does not clear" look alike in the original—only in translation it must be rendered according to the context. So they resolve to make it not "He" but "that will by no means clear". In other words, it is not that God forgives, yet fails to clear, but that He forgives yet His forgiveness by no means clears. We see them, thus, forced into a fresh mistranslation. But alas! now it looks like saying, "The Governor

14. "LO, THOU HAST DRIVEN ME FORTH THIS DAY FROM THE SURFACE OF THE EARTH, AND FROM THY JURISDICTION I SHALL BE HIDDEN FOR EVER, FOR I AM TO REMAIN A RESTLESS WANDERING GHOST UPON THE EARTH, AND NOW WHOSOEVER WILL ENCOUNTER ME SHALL KILL ME!"

(A.V. *Behold, thou hast driven me out this day from the face of the earth: and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me.*)

475. Cain realized and admitted his great sin. He knew that he had lost this and the next world without any hope of ever regaining them. The earth he can not appeal to; her natural way will take its course, and he can not change it, no matter what he would do. The next world is barred to him also, because there are the cry and the protests from Hebel and his unborn generations to whom he can not appeal either. They know how base he was, and they have already secured an injunction against his ever entering heaven. They would not even see his face, not to speak of listening to or ever forgiving him; he has neither an excuse nor the slightest hope for getting their pardon even were he allowed to face them. He was so bestial that even the Godly Spirit of Mercy has no help for him and has to renounce him forever. But the verdict means immediate punishment for him, to be uprooted and

grants a pardon, but that by no means saves from hanging". Nonsense again! A further remedy must be found—and this time a drastic one. Our translators then add two innocent words to the phrase: "*the guilty*", which they honestly italicize to indicate that they are interpolated and do not actually appear in the text. This, as we see, is a further forced mangling of the text. But at least, this time, it is to be supposed that at last it makes sense: God forgives the iniquity, transgression, and sin, but that, his forgiving, does not clear the *guilty*! It seems perfect. The A.V. translators were satisfied, we must hope. Only the intelligent reader will join us in further inquiring, "Does God forgive in a vacuum? Who is forgiven? the innocent?"

Factually, the last heaped up error only adds to the confusion. But, with the mere semblance of sense, the translators were forced to be satisfied. For they could never straighten the verse out because of the simple reason that they had missed, again, as in Genesis 4:13, the real sense of the Godly attitude described: That God does *not clear*, even as we are plainly told, but He does, in His mercy, use forbearance—staying the punishment while the transgressor may repent and make good.

It will be evident that if the translators had correctly understood the idea and plain meaning of one word they would have been spared much anguish and, indeed, would have been forced to translate the rest correctly instead of being forced to pile up one error on top of another.

And now we believe the reader should have the insight we promised into the nature of some of the multiple errors in single verses, and contradictions in different places, appearing in the Authorized Version. In many instances the translators evidently understood the meaning of most of the words in a verse; they only failed to grasp the significant meaning attached to one word. This failure, however, forced them to mistranslate another word, and this mistranslation in turn forced another, and the last finally compelled some final distortion to cap a perfect pyramid of blunders, including turning a question into a statement or vice versa. (See section 20.)

From this analysis the reader should also understand first, why an equally complete analysis cannot be given in each case, and second, why, although we frequently quote from one part of the A.V. to clarify another, we must not and do not accept the quotation itself as correct. Such quotations serve only to show the confusion and inconsistencies in the A.V. They are not intended to prove the correctness of our own version. That is demonstrated in the sense which the text as a whole makes when correctly rendered, and by reference to grammar, etymology, philology, and traditional authority.

driven off the earth *this very day*; and against such haste of execution of the sentence he was ready to fight, for it was unjust, hence his complaint: "Lo, thou hast driven me forth *this day* from the surface of the earth!" If the soil is not to give him its power any longer, which was worse than the curse upon Adam, that he shall eat his bread with the sweat of his face, then it certainly means immediate death for him; so he complains that it means he shall die that very day. He does not object to being driven off the earth, nor to be barred forever from heaven, which he mentions, incidentally, in his complaint, but he does object to losing his life immediately *this day*. At all events Cain complains that he was driven off the surface of the earth, which is exactly what *our* translation gave before in verse 11; while according to the common translation of that verse, Cain was only cursed and he had no reason to complain now that he was entirely driven off the earth!

476. Since he was given the punishment of remaining a wandering ghost upon the earth, it means that henceforth he is to be under the rule of nature, and so out of the reach of the jurisdiction of God forever. Wherever the Bible mentions the threat that man is to be hidden away from the care of God, it either gives a condition under which the punishment shall cease, or it mentions a straight term, saying that it will endure so long, for such and such a period, as in Deuteronomy 31: 17, 18; but since in the verse here, Cain bemoans that same punishment without mentioning that he was given any condition or term, it means, then, for eternity.

By repeating here the words of God, in the curse pronounced upon him in verses 11-12, Cain makes it clear where he got the idea that he is to remain hidden from God's jurisdiction for ever. He learned it from the verdict: "Thou shalt remain a restless wandering ghost upon the earth." He, certainly, could never be in heaven and see himself judged there by God, when he is to remain for eternity wandering upon the earth. ^[3]

477. Since the charge against him stressed the fact that in killing Hebel he also slew the unborn generations of the murdered man, Cain finds a loophole for himself: "What about my own unborn generations? What if *I* am slain? Why should *my* unborn generations suffer, after I pay the punishment fully, including that part of it which I have received for slaying Hebel's generations?" Without the protection of God, which he had now forfeited, Cain was sure to be slain by the first wild beast he encountered, or which came upon him while he slept in his wanderings; or he would die because of weakness and starvation; against this he bitterly and vehemently objected.

478. He was pleading to live and have children, to secure the establishment of the human race before he was slain. At the moment he was Adam's only son, and he was not sure that there would ever be other sons born to Adam; or even if so, he pleaded with God to let him at least become the progenitor of the human race, since he had lost his own right to existence.

479. At the same time, be it noted, he also pleaded for all future humanity, that no race or nation guilty of a sin

(3) According to the common translation of the curse in verses 11 and 12, Cain was only to have the earth cursed for him, so far as her providing food for him was concerned, and he was to be a fugitive and a vagabond on the earth during his life-time only, so why would Cain mention in his plea such punishments as were not given him at all? Hence we get the real meaning of the curse; it is what Cain explains it to be here—to be driven out from the earth as living man, and to remain a wandering ghost, never to return again to heaven. Cain repeats now the full punishment laid upon him, and he ends with the plea against the one part of the verdict to which he objects.

like his should be wholly and immediately destroyed; that they shall be given a chance to procreate sufficient good seed to secure a perpetual existence, at least for a part of that sinful race or nation. In this he was right. Some of the unborn generations of a sinful man, nation, or race are likely to be righteous; really good men who do not deserve to suffer for the sins of their erring ancestors. As seen in the next verse, God did grant him both his re-

quests, at least in part. At any rate we learn from what he was granted what he asked for; and that he did ask leniency for all future sinful generations, as well as for himself. After all Cain must have been no common sort, though much inferior to Hebel, and after he realized his crime, his better sense began to reveal itself; therefore he was granted, in part, the things he requested, because he knew the right things to ask for.

15. AND THE GODLY SPIRIT OF MERCY SAID UNTO HIM: "THEREFORE (because of thy honest request), WHOSOEVER SLAYETH CAIN SEVENFOLD, SEVENFOLD VENGEANCE SHALL BE TAKEN UPON HIM." AND THE GODLY SPIRIT OF MERCY ESTABLISHED A SIGN FOR CAIN, SUCH THAT WHOSOEVER ENCOUNTERETH HIM SHOULD NOT KILL HIM.

(A.V. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.)

480. Though Cain was not to be the progenitor of mankind — Seth, Adam's third son, was destined for that—God appreciated Cain's honest reaction to the whole matter. Cain admitted his crime, accepted his punishment as well-deserved, and submitted readily to pay the penalty severe as it was; what leniency he asked for was meant honestly,

in good faith, and for the benefit of mankind. He wanted to procreate a race of men, lest there be none at all, and he pleaded for other sinners like himself in the future. Both of these requests were certainly praiseworthy, thus we have: "Therefore, because of your honest request!" [4]

481. (4) Though man's multiplying is generally pleasing to God, yet the endeavor of men and women to have a child for the specific purpose of perpetuating the existence of mankind, or, of one certain important family is specially and a great deal more appreciated by God. The Bible mentions this fact in two other places and we learn from them how much God values such endeavors.

Some critics brand the Bible as immoral and base because of the story of Lot's daughters each of whom bore a child to their father, and the other story of Tamar who bore twins to her former father-in-law, Judah. The critics call the two stories brazenly indecent, claiming that they have no place in a book such as the Bible. In truth it is a highly praised record of three women, each of whom degraded herself to the lowest possible state, but for the lofty ideal of perpetuating mankind, as told in the story of Lot's two daughters (Gen. 19:32), and to perpetuate the family of Judah (Gen. 38:1-30) in the story of Tamar.

Reading these stories one sees clearly the ideal purpose of the three women. None of them was looking for immoral sexual pleasure; Lot's daughters were anxious to perpetuate mankind because they believed that the destruction of Sodom was the destruction of the whole world; and in the case of Tamar, she was anxious to make certain that Judah would leave a child to perpetuate him (there was danger that he might not). That it was pleasing to God is seen by the fact that out of these two "immoral" matings originated King David; from Ruth, the offspring of Lot on one side, and from Pharez, the son of Tamar on the other. The Messiah for whom all mankind waits will thus also be an offspring of these two branded matings. The Bible does not consider

482. The word, "therefore", is used often in the Bible instead of the "I vow" of God, and always after a good or evil deed, justifying God's reward or His punishment, respectively, as in "Therefore say: 'Behold, I give unto him my covenant of peace!'" (Numbers 25:12); that being God's, "I vow", to Pinchas (Phineas) for the good deed of the latter described in the preceeding verse; or as in: "Therefore, Behold I will hedge up thy way with thorns!" (Hosea 2:8), equivalent to: "I swear, I will hedge up", etc.; coming after the enumeration of the sins committed by those who are to be so punished, mentioned just before. Here too it is given as God's "I vow", hence Cain must have expressed some praiseworthy, honest request, as we have seen was truly the case.^[5]

483. The word "sevenfold" stands in the original in a position marked so as to go with what goes before it as well as with what comes after; a usual and regular form in Hebrew. Whoso-

ever slayeth Cain sevenfold (up to his seventh generation), sevenfold vengeance shall befall him! The punishment is to be equal to the crime; because Cain is to see seven generations, the one who would slay him before that time would be punished with sevenfold vengeance. The grant here proves what the request must have been. He was allowed to be the progenitor of seven generations; hence he asked for generations; and he procreated seven generations, as will be told later in the account.

484. The expression in the original, "whosoever slayeth Cain", addressed to *himself* and not to a third party is absolutely incorrect and unpermissible in Hebrew. It should always be: "whosoever slayeth thee". But it doesn't mean him alone; it means whosoever slayeth any Cain, because this was Cain's request too; that anyone ever committing a crime like his own, should be spared for a certain time, and here the grant is made. Cain symbolizes here,

them immoral; but as the most praiseworthy sacrifices of three women for the high ideal of perpetuating mankind, or a worthy part of it. So much so, that through their noble act they earned the great privilege of having the Redeemer of all mankind originate from them; and they won that privilege by the fact that the Redeemer had to have his origin where there was some high, pure ideal in the act of procreation: this was the case with the three women named. The medium of their purpose was abhorrent to them, but they made use of it for the noble ideal of procreation at any self-sacrifice; hence it became the only fitting origin whence the Anointed of God shall come into existence. Thus, Cain's plea to allow him to have generations for the perpetuation of mankind was also much appreciated by God; and Cain won his plea for that reason.

The critics who brand the Bible as containing immoral stories only prove their own evil thoughts and a lack of understanding of the Bible. Neither Moses, nor the prophets, nor any other of the authors of the Bible, nor the sages who closed the canon, were such men as would write or pass on an immoral story. But, when they had to record a truth of God, they did not care if some evil minds would see immorality in any story, instead of the truth. Their motto was to ignore entirely evil-minded critics; and they declared openly in the record of the canon: "The truth must be told, and those who shall find fault with it, let it be their own pleasure to stand the consequences."

(5) According to the common translation, the word "therefore" has no place here; "therefore", but for what? There is nothing before to justify it. The translators saw the discrepancy, and that is why they fixed Cain's opening speech by rendering it, "My punishment is greater than I can bear." As was explained here before, it is, of course, wrong; but it answers the need of the translators to justify the word "therefore" here, because the punishment is too great for Cain! This is hardly a reason, however; any criminal feels that his punishment is too heavy; should it "therefore" be made easier for him? The correct translation of both verses is as given here; and the word "therefore" suggests automatically the following added words: "because of your honest request"; there was that request, it was honest and well-meant, hence it was granted.

both himself and whole groups of Cainites, for so was Cain to become a group and to raise and bring up seven generations.

Neither the first individual Cain nor any future Cainite race or nation guilty of fratricide of the Cainite kind, the only sin punishable by loss of earthly and eternal life, are to perish immediately after committing the crime. They are granted a stay on earth for a number of generations, and if there is a small number of men among them who are righteous and truly worthy, they shall escape the fate of the entire sinful group, when that Cainite group is finally destroyed, never to appear on earth again. ^[6]

485. Thus Cain's plea was granted, at least in part. He personally did not become the progenitor of the human race, but he lived to see seven generations as will be told later. As to all future sinful Cainite groups, they too get a stay of execution before vanishing, and if they procreate a worthy minority, it escapes destruction: but those escaping are absorbed into other national bodies. The sinful nation, as a whole, perishes forever.

486. Since Cain got his grant to live on, he was permitted to live on earth and to be sustained by her for seven generations. He also received a sign of some power, that neither he, nor his tribe to come, should be slain

by some one of Adam's other generations. He was allowed to settle in a special place, build for himself a separate land and city, as he soon did, and thus he had established for himself and for his tribe a sign of power, and also the right of existence. By the time the tribes of Seth began to establish themselves, the tribe of Cain was already established and more or less powerful. Others had to recognize him, though everybody knew the shameful record of the tribe's patriarch; the same as some nations are recognized as Cainites to-day, but are left alone, though the other nations knowing what they are, despise them in their hearts; and they also know that the Cainite nation is doomed sooner or later to fall and perish. Usually such a Cainite nation has its sign of power. It is dangerous to pick a quarrel with, so the other nations tolerate it officially, though knowing its existence is detrimental to the world, and though its leader, who made it loathsome, is known as the cause. The nations doomed by their sins to perish and vanish are given a time of grace to procreate some righteous individuals who are to be born later; and they are given a sign of power, the sign of Cain, instead of the protection of God; but when the time is up, the sign, too, is withdrawn from them and they *are* slain by whosoever encounters them.

16. AND CAIN WENT OUT FOREVER FROM THE PROVIDENCE OF THE GODLY SPIRIT OF MERCY, AND HE DWELT IN THE LAND

(6) In verse 4, chapter 2, it was mentioned that the world was created by the Godly Spirit of Law and Order: later, Mercy was added in the governing of the world; mercy to the transgressors lest they or their children will not be afforded a chance to repent. We see here in the story of Cain that the Godly Spirit of Mercy officiates, as was explained before. According to the rules governing nature, Cain was to die immediately. The earth would not suffer him to live a single day, but the Godly Spirit of Mercy intervened, and gave him a stay to procreate seven generations. God knew, of course, that He would have to grant such a stay to Cain and the Cainites of the future; hence He introduced His Spirit of Mercy after the world was created. This shows how ridiculous the Bible critics are to tell us that the story was written by another writer, later than Moses, because another name of God is used here! God has only one name; but He has many powers, and the synonyms of God's powers are to be interchanged according to which of them is officiating in the various instances, exactly what Moses did in his work.

SHAKY (Nod) ON THE EAST OF EDEN (where the cherubs with the double-edged swords were).

(A.V. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.)

487. The expression in the translation, "went out", does not fit the situation at all, unless understood as given above. He did not go out of God's office, or from His house, or similar places into which you can go or from which you can come; but he went out of God's providence, from His care and protection, as well as from His rule. He was now free to do as he pleased; say what he liked, preach whatever he would. He was neither responsible nor taken notice of. He was left to the rules and conditions of nature, to the blind chances in life, with the one exception that the sign given him was to secure his existence for so many generations; but during that time he could neither win back the favor of God, nor arouse His anger, for he was out of God's providence, stricken out from the list of those likely to receive reward or liable to be punished. This, however, did not include Cain's generations who could make good if they wanted to, as was explained before.

488. Since Cain was of no concern to God and to His providence, left to blind chance and his own devices, Cain's land was named, "Shaky", insecure. It was a place where anything might happen, which is finally doomed to fall and destruction. There is no other reason for telling us the name of Cain's land. It was ruined and destroyed anyhow during the flood, nobody knows where it was, and there is not much interest in knowing.

489. Just as the name of Cain's

land was not given merely as a piece of geographical information, so the location has no precise meaning. We neither know where Eden was, nor where the East of it was, and it is not of prime importance to know; but the Bible just tells us that the place where Cain dwelt was the very place mentioned before (3:24) where God placed the cherub-like guards with the double-edged blades. Now we first understand why the east of Eden was mentioned in the first place; it was not necessary and of no special benefit then. It was mentioned for future use, characterizing the life that is to go on in every land of the future Cainites. It also serves to prove that the Cain story is simply the continuation of the serpent story, as was told here above. In the story of the serpent we were told, briefly, that fallen man was placed on the east of Eden, and the cherub-like guards were placed there to guard the road to the garden. Here we read the particulars: who the fallen men were, and who the guards were, and that their land was called "Nod". It was the Cain-tribe who supplied the guards there; so we know that the word guards is ironical. All fallen mankind have a land which is insecure; they all dwell in lands of Nod. Likewise do they all have cherub-like guards, seeming angels from heaven, but truly devils from hell, with double-edged swords which swing in every direction so as to keep from going along the right path to God's garden of Eden.

17. AND CAIN COHABITED WITH HIS WIFE; AND SHE CONCEIVED, AND GAVE BIRTH TO "EDUCATOR" (Hanoch); AND HE ENGAGED IN BUILDING A CITY, AND HE DESIGNATED THE NAME OF THE CITY TO BE AS THE NAME OF HIS SON "HANOCH".

(A.V. And Cain knew his wife; and she conceived and bare Enoch; and he builded a city, and called the name of the city, after the name of his son, Enoch.)

490. Cain tried at first to do all he could to impress future mankind with his achievements. He organized a land for his tribe, builded a city, named it after his son, in the hope that perhaps his son's name will become famous in history, if he can not have his own name glorified. It was all in vain, however; the city and the land both perished in the flood as the whole tribe of Cain perished, and there is no trace left of any of them, proving that no Cain could build a land or anything else which lasts. It must finally perish along with him, and both

will leave no trace. Every sinful group of the Cain-type perishes as completely with all its achievements, and this is what the Bible record comes to tell us by relating the story of Cain's city, and of his other efforts to leave a trace in life. His children perished, his land perished, his city perished; though one would think at least mankind would preserve the memory of the first land and city ever built by naming some land and city after them; but even this cannot happen to Cain, nor did it.

18. AND UNTO HANOCH WAS BORN "WILD COLT" (Irada); AND IRAD BEGAT "GOD IS ERASED" (Mehujael); AND MECHUJAEI BEGAT "GOD IS DEAD" (Methusael); AND METHUSAEI BEGAT "MOCKER" (Lamech).

(A.V. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.)

491. Though it seems in the A.V. unnecessary and uninteresting to describe the generations of Cain, they are here for an important reason: without which this chapter would be incomplete in several respects. (Certain recently published and modernized Bibles indeed saw no importance in Cain's generations, and left them out as totally superfluous. They missed an important point, though!) We see from the meaning of the names given in the correct translation that nothing good came out of Cain; for "wickedness proceedeth from the wicked".

To begin with, each of the five names has a meaning, as has every other Biblical name, giving expression to something important in life connected with that name. Hence they are all symbols of the different stages of civilization gone through by the Cain tribe, since the five men were the consecutive leaders of the tribe, each one representing his own generation. (Besides them there were, of course, thousands of others, for they lived long and multiplied very fruitfully.)

492. The generations were as indicated: the second generation's leader

was Cain's son, the patriarch called Hanoah (educator). Seeing the fate of his father, he decided to give much attention to the education of the coming generations. He introduced a kind of schooling, lectures and teachings about good behavior and morals for everyone. His motto was: "Educate the people to be good".

The third generation was that of Irad (wild colt), Hanoah's son. He was named so because he deteriorated the system of education and began a general retrograde movement introducing innovations contrary to the good morals of his father; he was wild, unrestrained morally, and generally bad.

The fourth patriarch, Mehujael (God is erased), preached still baser ideas, so that God was erased from their lives.

The fifth patriarch, Methusael (God is dead) went still farther; he introduced plain idolatry, so that God's name became dead to them; He existed for them no longer.

The sixth patriarch, Lamech (mock), mocked God and made fun of him as we shall see later.

493. In a wider sense, the same

stages of civilization are gone through by any other sinful part of mankind, and it is very important to know what they are. The fallen civilization always begins by trying more or less to introduce good morals and being honest, but they soon begin their retrogression, and they go from bad to worse until they forget about God altogether, and become fully degenerate.

In the second place, it will soon be explained what the God-forsaken Cainites have accomplished in the field of morality and religion, which is surely a useful part of this chapter, since the fall of Cain came through his strife with his brother about these very things. It will be proved that Cain, who began his career by slaying his brother Hebel for being just a little too pious and Godly, ended up by estab-

lishing the basest idolatry and other ungodly, immoral, and harmful innovations in man's life, abhorrent even to the least religious.

494. Finally the record establishes the fact that in spite of Lamech's being the sixth generation of Cain; in spite of God's decree that the whole Cain tribe will be destroyed during the life of his seventh generation, which meant that the children of Lamech were those in whose time the destruction was to come; they refused to believe it, refused to repent of their evil ways and leave them. They married to bring new generations and mocked the decree of God, which is, too, the usual conduct of every sinful people, and therefore it is proper to record it in this chapter.

19. AND LAMECH TOOK UNTO HIM TWO WIVES; THE NAME OF THE ONE WAS "FERTILE" (Adah); AND THE NAME OF THE OTHER "STERILE" (Zillah).

(A.V. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other, Zillah.)

495. This was one of the Cainite innovations, to take many wives, some of them fertile to bear children, and some of them as mistresses. The latter were made sterile by certain drugs, and kept in leisure and luxury, while the former worked in the household and provided the whole family with food and services of all sorts.

In the time of Moses, the wealthy and powerful of the nations were still

practicing that immoral practice, and the Bible brands it as a Cainitic innovation, hence unworthy. Later, the Bible strictly prohibits arousing jealousy between two wives, if one must have two (a practice greatly discouraged by the Bible, although permitted under certain really extraordinary circumstances), nor may a man treat one wife less attentively than the other.

20. AND ADAH GAVE BIRTH TO "LEADER" (Jabel); HE WAS THE FATHER OF SUCH AS DWELL IN A SHRINE AND COMMERCIALIZE IT.

(A.V. And Adah bare Jabel: He was the father of such as dwell in tents, and of such as have cattle.)

496. The word, "tent", means in Hebrew also "shrine"; a tent put up upon the grave of a holy man.^[7] The East is full of such shrines and shrine-

(7) The common translation, "such as dwell in tents, and such as have cattle", is unjustified. The father of tents and pastured cattle was Hebel, not Jabel. Besides, the record, in mentioning fathers of this occupation or that, always picked on something smacking of true invention, and pasturing certainly is not one of them, or not brilliant enough to be fathered on someone in particular. Finally, here are mentioned those Cainitic innovations which are discreditable, and to be discouraged; and, of course, pasturing wasn't one of them.

keepers, up to the present time. Any "smart" dervish or donkey-driver would put up a tent at any place at all, declare it to be the shrine of a certain saint, and all who passed by would give him something for admission, so that they can go inside and pray to the saint, or just touch the supposed grave (there never was one) believing

that the saint will cure them or give them luck. Jabel was the father of all shrine-keepers who commercialize them, and this was indeed a cunning innovation, but sinful, for it was designed to fool the ignorant and naive, and prostitute holy things; so it was another phase of the Cainitic civilization and religious misconception.

21. AND HIS BROTHER'S NAME WAS "CONDUCTED" (Jubal); HE WAS THE FATHER OF ALL SUCH AS HANDLE THE ZITHER AND FLUTE.

(A.V. And his brother's name was Jubal: he was the father of all such as handle the harp and organ.)

497. The first zither and flute players had their musical art conducted for pseudo-religious purposes; setting up little temples in tents and small shrines, and praying there to an idol for paying patrons, to the accompaniment of zither and flute music. Both names, Jabel and Jubal, are derived from the Hebrew word, "leading" or

"conducting", and they were *leading* in religion. One was the promoter of the belief in praying to the dead, and the other maintained that prayers must be offered to idols, and the services must be conducted with music. Their religious systems were still practised in the time of Moses, so he revealed their unworthy, Cainitic origin.

22. AND ZILLAH, EVEN SHE GAVE BIRTH TO "IMPROVED CAIN" (Tubal-Cain), THE MASTER-SMITH OF ALL CASTERS IN COPPER AND IRON. AND THE SISTER OF TUBAL-CAIN WAS "SWEETEST" (Naamah).

(A.V. And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.)

498. As in the case of Hebel's and Cain's offerings, the text has the regular tense to show that Zillah had her children first; in the case of Adah, the irregular past tense is used. She was taken by Lamech for a wife, she was to have children, and later she did have them; but in the case of Zillah, she was taken as a wife, but not to have children; she had born two children, however, to a former husband. Since we read that she had a most beautiful daughter we can assume that she was a most beautiful woman herself, so Lamech induced her to become his concubine. She was made sterile lest she lose her charms through more child-bearing, hence the proof that Adah was the child-bearing wife, and Zillah the mistress. There are other proofs for the above, and the very names, Adah and Zillah, tell the story.

The name Tubal-cain means "an efficient Cain", or "improved Cain". He was named so, because he invented the foundry to make swords and other such war-like instruments of death. He earned, therefore, the name "improved Cain", equivalent to "improved killer"; meaning one who is more efficient in dealing death than Cain was in killing Hebel. The murder of Hebel must have been quite a job; Cain probably had to do it by using his bare hands or with an extra heavy stone. Thus we have another Cainitic innovation detrimental to man, that of facilitating war and murder. Later, in the time of Moses and afterwards, in Greece and in the Roman Empire, Tubal-cain was transformed into "Vul-can", and was declared to be and worshipped as the god of fire, the smith-god and weapon maker. The sweet sister of Tubal-Cain,

or Vulcan, was named Venus, and she too was worshipped as a goddess, hence the Bible gives their origin as base

and unworthy Cainitic men and women of old, though ignorantly believed to be gods by idolators.

23. AND LAMECH SAID UNTO HIS WOMEN: "ADAH AND ZILLAH, OBEY MY VOICE; WOMEN OF LAMECH, HEARKEN UNTO MY SPEECH; FOR I HAVE SLAIN MANY A MAN FOR JUST WOUNDING ME, AND MANY A CHILD FOR JUST HURTING ME.

(A.V. And Lamech said unto his wives, Adah and Zillah, Hear my voice: ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.)

499. Lamech is said here to be mocking at the decree of God that Cain and his posterity would be destroyed in the seventh generation, which would be during the lifetime of his, Lamech's, children. He was courting the two women, asking them to marry him, but the women, and many others in the tribe he ruled, were not anxious to have him or anyone else. They were afraid that the decree of God upon Cain would come true, and they did not want it to come to pass upon the children they bore to Lamech, or to the other men of his time; for they would be exactly the fatal seventh generation: Cain, Hanoah, Irad, Methusael, Lamech, and Lamech's children, the seventh generation. The rebellious women either preferred to remain unmarried—rather than to marry and have children who will perish—or to marry into the tribe of Seth. Lamech thus tried to induce them and win them over. He did not speak to

his wives, but to his women, to all the women in his domain. He held speeches before the ladies, and he wanted them to hearken and to follow his advice; to give up the strike against marriage and to stop fearing the decree of God, since, as he told them, it would not come to pass. He particularly addressed Adah and Zillah whom he wanted to marry himself; perhaps, also, they were the leaders of the anti-marriage movement.

500. The first part of his speech was a threat, that he will force them to give up the strike. He told them that he had slain many a man and child for just wounding or hurting him; hence he won't stop at anything. He will punish the disobedient most severely, even by death; but in the other part of his speech he resorted to mockery, laughing at the women's belief in God and His decree, as seen in the following verse.

24. "IF CAIN (who killed one man) SHALL BE AVENGED SEVENFOLD, TRULY LAMECH (who killed many), SEVENTY AND SEVENFOLD."

(A.V. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.)

501. Since the name of Cain is mentioned here in connection with his crime, the crime itself must be mentioned and read, according to the rules of the Mosaic shorthand style. "If Cain", suggests a question, "If Cain—what?"; hence, "who killed one man!" The same rule also means, that after the name Lamech we must supply, "who killed many"; otherwise, why the

increased number as applied to Lamech?

As a whole the verse mocks the idea of believing in the decree of God. His mockery was that for killing one man, Cain got protection from God for seven generations; therefore, for killing many men, Lamech is to get protection from God for seventy-seven generations. This was, certainly, the

most ribald mockery one could make! ^[8]

502. That Lamech won his campaign is seen from the fact that Adah and Zillah did become his wives; so that all accepted his point of view, that the more sin, the better off you are: so does every sinful civilization end up by making mock of God, of His decrees, and of His warnings of pun-

ishment for the sinners. The general opinion prevails that civilization is in no danger; that it will keep on existing forever; but they certainly fool themselves bitterly; somewhere there comes a new seed, to start a new civilization, and to take the place of the one doomed to destruction, whether the latter believes it or not, as told in the next verse.

25. AND ADAM AGAIN COHABITED WITH HIS WIFE; AND SHE GAVE BIRTH TO A SON, AND SHE CALLED HIS NAME "FOUNDATION" (Seth): "FOR THE GODLY SPIRIT OF LAW AND ORDER REFOUNDED FOR ME ANOTHER SEED OF MANKIND, RESTORING HEBEL WHOM CAIN SLEW."

(A.V. And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.)

503. While the tribe of Cain continues to go on its way with its idolatry and adultery, and while it is preparing instruments of war to assure its perpetual existence by the might of metal, a foundation of a new race of man is somewhere coming to life. Soon it will grow up, to take the place of the sinful civilization which will fall and perish quite unexpectedly. Here again the Godly Spirit of Law and Order exerts Himself, and takes hold of the situation. The Godly Law and Order governing heaven and earth demands the removal of the sinful and completely rotten people, and the appearance of a new civilization. No mercy to the sinners who have made the whole earth a cursed place; their time is up and they must go! The Godly Spirit of Law and Order has prepared a new foundation of the human race, hence the Bible uses here

again the name which was used in the record of creation, the one denoting the Godly Spirit of Law and Order.

504. The words, "whom Cain slew", are superfluous, for Havah certainly did not have another Hebel who was not slain by Cain; hence to say that the new foundation of mankind is actually going to be the same Hebel whom Cain slew, suggests that God restored him to life again, in the form of a newly born child. In a wider sense it conveys the idea that the fallen civilizations are replaced by the very same nations who were at one time their prey; whom the sinful Cainites oppressed and massacred, as is most clearly seen in the falls of Babylonian, Persian, Hellenistic, and Roman empires which were conquered each by those whom they formerly defeated and oppressed.

26. BUT SETH, TO HIM ALSO WAS BORN A SON THAT HE HAD TO CALL HIS NAME "WEAKLING" (Enosh): FOR IN HIS TIME IT BECAME DEGRADING TO PRAY TO THE NAME OF THE GODLY SPIRIT OF MERCY.

(A.V. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.)

(8) The common translation is ridiculous; it doesn't tell anything or mean anything; just empty words with no sense. You know not what Lamech wanted, nor what his wives had done to make him speak so; or what the writer of the record wanted to say here.

505. The expression, "to him also was born a son", does not mean to tell us, that as to Havah was born a son, so was born a son also to Seth; it refers to Cain. As to the latter was born a son and the tribe of Cain began to appear, so was also a son born to the father of the second tribe, Seth. Under the leadership of that son, however, it became degrading to worship God, and so much so, that Seth named him for that, "Enosh"; depicting him as a spiritual weakling; he *had* to name him so, much against his will. It also shows that Seth strongly disapproved of his son's conduct, otherwise he would not have given him such a contemptible name.

The expression, "became degrading", means also, "was started", in Hebrew. The Bible uses this expression to suggest both; "it was starting to become degrading". Enosh, being a spiritual weakling, sided more with the ways of the tribe of Cain than with those of his father; and since he was the leader of his own tribe he introduced praying to other gods and worshipping idols, such as nature, science, art, beauty, and the like. He introduced it as progressive and modern, so that the former mode of worship and prayer to God became old-fashioned and unprogressive, a sign of being backward, hence degrading for those practising it.

506. The name of the Godly Spirit of Mercy had become a synonym of spiritual backwardness and of inferior mentality. Mercy is spiritual junk, these inferior weaklings preached, and it must be despised by the mighty who are supermen. Might is right, and it

doesn't pay to pray to God for anything, or to consider being merciful in any way; take what you want by force, because you have a right to, since the mighty are the real gods upon this earth, and they are responsible to no one. ^[9]

507. As to the wider sense of the story, to that including all future civilizations, it conveys the same idea, that the beginning of every new civilization is good, but in its immediate succession, it begins to change for the worse, which we know is historically true. Civilization to the Bible means morality and fear of God, and whenever a new nation came to life, its moral standards and respect for God were always matters of sincerity and honest endeavor to be really good. Soon, however, there began a Cain-and-Hebel-strife; either the whole group conspired to outdo other groups, or Cains conspired against Hebels within the group itself. The result is that Cain always wins over Hebel, rising to dominance, and leading his group to plunge itself into the abyss of moral degradation, in whose bottom each generation digs a lower level, until they arrive at complete destruction. Then another civilization arises, again with a sincere and high moral philosophy, but it goes on in the same way until it too is in the deepest mire of moral filth. The Bible says this in the words, "But Seth, to him *also* was born a son that was not so good, for in his time morality began to decline and to become a degraded notion". The old moral and religious strife between Cains and Hebels began again as it has and is begun to the present time, with the

(9) The common translation of this verse is totally wrong; nor does it coincide with the end of the story in the next chapter; rather does it contradict it. Enosh got his name because he was a spiritual weakling, so why should he be connected with a movement towards a spiritual awakening? On the contrary, his generations were morally and spiritually sinking, too, and finally they were destroyed in the flood along with the Cainites, except Noah and his sons. It is because of Noah, only, that Seth is called the foundation of mankind, and because Seth was himself, personally, a good man, but the son of Seth was not like his father; he was therefore called "weakling", meaning, "spiritually weak", and if he had not been so, if he had been good and God-fearing, his father surely would not have called him so.

result that Cain induces Hebel or Enosh to fall too.

508. Every Adam has his Cain, and every Seth has his Enoch. The Cains and the Enoshes are the conspirators who come here to cause man's fall, and it is in their time that it becomes degrading to pray to the name of God, because they introduce new gods, new morals, a new philosophy of life, declaring all the finest traditions to be outlived, unprogressive, and spiritual debris, which have imposed too long on the credulity of silly men.

"Down with the Hebels and with their old-fashioned philosophy of sacrificing the best of the earthly part for the sake of God! We shall introduce a better philosophy, create a much higher civilization!"

509. This is their loud and joyful proclamation after Hebel has been removed from life. But by the time their higher civilization has reached its zenith, or rather, its nadir, you will find the list of their great innovations consists of the following, just as the Bible says: Plenty of wives, and in addition, many mistresses living in luxury at the expense of the former; a prostituted religion of commercialized shrine-worshipping, selling ideas which have for centuries been lying dead in their graves, and having no influence upon life, either to combat evil-doing or restrain it, but only encouraging it; an outstanding industry of casting metals into implements of war, tending to improve the art of Cain, the art of killing men, to the point where it can be done with the greatest expediency and most horrible devastation; blasphemy and mockery of God at public meetings; atheism officially tolerated by the governments, proclaimed by Lamechs who threaten with death and concentration-camps any man or woman fearing God and believing in the validity of tradition.

510. Let all modern Cains and

Enoshes say what they please about the Bible, but they cannot deny that the writer of the Bible has given an exact picture of all declining civilizations, our own included. If they do deny it, well! we expect them to, anyhow, for otherwise the Biblical account would prove to be wrong in giving us a false picture of their spiritual image, and this is hardly possible under the condition when everything else in the same record is perfectly truthful; so it would be a surprise if modern Cains and Enoshes should *not* try to deny the truthful Biblical prophecy!

(The reader must understand that the Bible, in referring to the earth and to the heavens as conscious beings, the former knowing to punish murderers by uprooting them, and the latter punishing the whole earth or parts of it for general evil-doings, does not base it upon blind religious belief. It does not give us an allegorical faith in such ideas, wanting us to believe them on its say so; but it does so from a sublime, highly scientific point of view. In the chapter "God" it was explained that according to the Biblical concept of creation, everything in existence is actually the Will of God transformed into the various parts of the world. Hence, not only the earth and the heavens are in their inner significance fully conscious, but everything in existence is. A snake may let pass unharmed dozens of people, then bite one and kill him, because it too is the transformation of the Will of God into the snake that it is. So will a fire destroy a whole row of houses and leave one standing, because the part of the Will of God in that mass of flame does not want to punish the owner of the unharmed house. Now surely the whole earth and the heavens are conscious in the manner described here; thus the Bible in ascribing to them conscious deeds is merely basing it upon its sublime philosophy of the creation of the world.)

BOOK FOUR: HISTORY OF MANKIND

Chapter 1—Before the Flood

Chapter 2—The Flood

Chapter 3—After the Flood

BEFORE THE FLOOD

FOREWORD TO BOOK FOUR

From chapter five of Genesis to the end of the book and farther on, the real history of mankind is told. First came the account of the creation of the world, Genesis 1 to 2:3; then came the detailed account of the creation of man, the philosophy of life in general, and a prophetic vision of how mankind will actually conduct itself. Through the life of Adam, Havah, Cain, and Hebel, we get moral lessons and warnings to mankind concerning what life should be, what it will in fact be, and how to detect and to prevent the fall of man individually and collectively.

Beginning with this chapter the book of real history of Adam and his generations comes. The first chapter is about mankind before the flood; the second chapter describes the flood itself, and the third chapter gives a brief outline of the new world beginning with the family of Noah, the instructions and conditions under which the new mankind was to prosper; the rise of the first original seventy national groups of the world, the troublesome foundation they laid for all future times, and a clear indication as to what parts of mankind are to be discarded there and then and what parts are to exist perpetually. The following chapters (5-11), thus, contain the whole history of mankind, for all times, past, present and future, (not merely the history of early mankind, as one concludes from the Authorized Version) and, indeed, a true history it is, considering what we know about the human race for the past several thousand years!

HISTORY OF MANKIND

BEFORE THE FLOOD

Genesis 5

1. THIS IS THE BOOK OF THE HISTORY OF MAN. IN THE FIRST DAY WHEN THE GODLY SPIRIT OF LAW AND ORDER CREATED MAN, IT WAS WITH THE POSSIBILITY TO BECOME OF THE TYPE OF THE GODLY SPIRIT OF LAW AND ORDER THAT HE PERFECTED HIM.

(A.V. This is the book of the generations of Adam. the day that God created man, in the likeness of God made he him:)

511. Man was not created a savage and ignorant caveman, who was to become intelligent after many centuries of slow mental development; but he was perfected in the very beginning of his creation so that he should become a creature of the type of his Creator. He was given full intelligence to understand law and order; to realize his great responsibility in following and obeying the good advice of God, for

he well understood that by breaking the law set up for him to follow, he would disturb and destroy the whole order of the world and thus destroy himself too. The proof that he was so created and perfected from the first day of his appearance, as to be and to remain for ever in the similitude of God is seen in the following details of the creation of man:

2. MALE AND FEMALE CREATED HE THEM; AND HE BLESSED THEM, AND HE DESIGNATED THEIR NAME TO BE "MAN", IN THE VERY DAY WHEN THEY WERE CREATED.

(A.V. Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.)

512. He was not created like all other creatures, according to its kind, a herd of two-legged animals, where only the kind as a whole is counted, not each one individually; that within its kind males and females may interchange at will, the members of each sex being all alike. Man is the only one mentioned as having been created male and female, a special female for each male; each possessing individuality, special personality; each individual being important. Man was, thus, in-

tended from the very beginning to cleave unto his own female; and only for the purpose of raising him a family and being responsible for its well-being. In order to understand this and to abide by it, as he was expected to, required, of course, intelligence, understanding, and moral conscience, which is proof that man was created intelligent from the very start.

513. They were blessed because the Creator wanted them to stay blessed, not to do things which would make

them cursed upon the earth, and thus, man certainly could not have been created as a savage and expected to remain blessed by avoiding the indulgences which bring cursedness upon him. Hence, one more proof that he was perfected from the beginning to remain in the similitude of God, living intelligently, morally clean, and almost divine in every respect.

514. Man was not created as monkey or other animal, to be developed gradually through evolution until he became a man thousands of years later; he was designated to be "man" from the first day that he was created because he was created as a man outright in the very first day of his existence. In fact, before he was even created God had already named him "man", for so He said: "Let us make *man*" (1:26), hence saying it now in this verse: "And He designated their name to be MAN", proving once more that he was perfected from the beginning to be a really intelligent creature; in the similitude of God and able to keep himself of the type of his Creator, God.

There is certainly no reason why the record should repeat all the above already mentioned matter except for the purpose indicated here, true to the code which points it out, that it is the enumeration of the proofs that man was intelligent from his very beginning, given every possibility to stay in the similitude of his Creator, provided he will choose to do so.

515. The common translation suggests a mere statement of what we know already, and it tells us that God called them "Adam", which is not right, since one of them was named "Havah", (Eve) and not in the day when she was created, but after she had caused the fall of man. Furthermore, as a mere statement, it is obvious that Adam was made as what-

ever he was in the day he was created, and it makes no difference whether he was given his personal name in the day of his creation or later. The true significance of the two verses is, however, as explained above, in telling us that man was perfected to become a creature of the type of his Creator; he was fully enabled and prepared to be such a one; hence if he turned out to be otherwise, as the coming verses tell us, it was not because of a shortcoming in his creation, but his own fault because he fell from his high position through his own poor choice. The same is true of every man after. Humans are born perfectly fitted to resemble in their deeds and thoughts the purity of their creator—to be in the similitude of God—but it is their own fault if they fail in this. (See section 184 and 190.) -

516. ("Adam" means "man" in Hebrew; and it is also used as the personal name of the first human because he was the only one in the world and there was no need for him to have a private name. The record refers to him as man (Adam). God made the man; He placed the man in the garden of Eden; He drove the man out, etc. Thus the word meaning "man", so used in the language as the noun denoting any human being, has remained also the personal name of the first human created by God. The Hebrew syntax shows clearly every time which of the two Adams is meant, but the common translation interchanges the two very often, and so it does in the first two verses of this chapter. Hence, its mistaken rendition, "And called their name Adam"; it actually means, "designated their name to be 'man'." Throughout this volume the same mistake of the common translation is shown many times, and often the mistake is very damaging; as it is in this case.)

3. AND ADAM LIVED AN HUNDRED AND THIRTY YEARS, AND HE BEGOT A SON OF HIS OWN TYPE IF HE BE IN HIS SIMILITUDE, AND HE CALLED HIS NAME "FOUNDATION" (Seth).

(A.V. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:)

517. Since, Adam, the first human, was created to be of the spiritual similitude of God, provided that he will conduct himself as the spiritual type of God, (section 190) and since Adam failed to behave accordingly, and as a result reduced his own spiritual stature to that of the earthly, his son had to be born under the reverse condition—of the type of earthly man, should he be in his similitude, but in the similitude of God, should he *not* be of the type of his human parent.

In other words, Seth, and with him every human born ever after, has the privilege of attaining the similitude of God, provided he will not be the spiritual type of sinful man.

518. Lest anyone say that since, after Adam, no man is the direct handiwork of God, and therefore it is impossible for naturally born men to possess the spiritual similitude of God as Adam originally had it; lest one should maintain that because of that men cannot even be expected to be perfect spiritually, the Biblical record here defines that it is all a matter of free choice. Naturally born man is to be of the spiritual similitude of his human parent only if he chooses to be in the latter's spiritual type, only if he chooses to be as faulty and as sinful as his human progenitor, but he may freely choose NOT to be in that human spiritual category; he may choose to be of the type of God, and then he is also to be elevated to the spiritual similitude of God.

It is not the physical life of man coming from father to son that forms man's spiritual similitude; it is the heavenly living soul in him that does it, and all living souls are alike God's own handiwork, hence any man can form himself in the spiritual similitude of God and become exactly as perfect

as Adam was, right after his coming to existence.

"He begot a son of his own type, if he be in his similitude." It was up to Seth himself to be or not to be of the type of fallen man. He would be so, if he were to resemble his father's spiritual character, be as sinful and as fallen as the latter, but he could well elevate himself to the similitude of God, if he should refuse to imitate his father's sinful conduct and to resemble him spiritually.

And lest anyone should say that though we all possess living souls from God, yet the physical blood in man is different, there being races with better blood and races with inferior blood, the Biblical record assures us, that the name of mankind's naturally-born progenitor was, "Seth", meaning foundation.

519. Thus all races have the same physical foundation and the same blood, though the absorbing of too much blood, and of some unclean animals' flesh in a man's diet, does make some changes in his blood. The later Biblical parts are, therefore, made to indicate certain animals that are to be excluded from man's diet, since they help to deteriorate his blood and make it worse, and tending more to the brutish instincts. (See sec. 631.)

(Cain and Hebel are not mentioned now in the record of the history of Adam. Their life history, appearing in the previous chapter, was useful only for a moral lesson, and as such it was already told. So far as the real history of Adam's generations is concerned, only Seth and his generations are essential; since Hebel was slain and the tribe of Cain was already then as good as dead; hence the history of mankind really begins with Adam's third son, Seth.)

6-23. AND SETH BEGOT ENOSH; AND ENOSH BEGOT CAINAN; AND CAINAN BEGOT MAHALALEEL; AND MAHALALEEL BEGOT JERED; AND JERED BEGOT HANOC; AND HANOC BEGOT METHUSELAH.

520. The record of Adam's generations gives only the successive leaders of the ten generations up to Noah. As in the case of the leaders of the tribe of Cain, the names are here not personal; each one obtained his name, or took it, as a title, during his leadership, for something he accomplished; as Hanoah, teacher, because he preached piety, or Noah, comforter, because he invented some useful farm-implements, and so on. ^[1] Besides every leader so mentioned, there were many sons and daughters of each family, and the latter's generations, so that the entire population must have reached a very high figure, and the leaders had quite

a kingdom to rule over. The record, however, mentions only those who were patriarchs, as in the case of Cain's tribe, telling us through the names what sorts of innovations were introduced in their lifetimes; all the names, taken together, give a clear picture of how early mankind lived, and the different stages of civilization it passed through (here omitted because it would make the book too long; it will suffice to say that they too, like the Cainites, were regressing all the time, so that they too had to be destroyed in the end by the flood which they brought upon themselves). Only those who were the leaders and influential are, therefore, mentioned.

21-24. AND HANOC LIVED SIXTY AND FIVE YEARS, AND BEGOT METHUSELAH. AND HANOC BEHAVED IN THE WAY OF THE GODLY SPIRIT OF LAW AND ORDER (preaching extreme piety), AFTER HE BEGOT METHUSELAH, THREE HUNDRED YEARS, AND BEGOT SONS AND DAUGHTERS. AND ALL THE LIFE OF HANOC WAS THREE HUNDRED SIXTY AND FIVE YEARS. AND HANOC BEHAVED IN THE WAYS OF THE GODLY SPIRIT OF LAW AND ORDER, AND IT WAS AS IF HE WERE NOT IN EXISTENCE (not influencing his generation); THEREFORE THE GODLY SPIRIT OF LAW AND ORDER TOOK HIM AWAY FROM LIFE BEFORE HIS TIME.

(A.V. And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and He was not: for God took him.)

521. In the case of Adam, Seth, Enosh, Cainan, Mahalaleel, Jered, Methuselah, Lamech, and Noah, the record tells about each of them: "And he lived so many years and begot so and so; and he lived after he begot so and so, so many years. And all his days were so many years, and he died." When it comes to Hanoah, however, the record has it differently: instead of say-

ing, "he lived after he begot so and so", it says: "And Hanoah behaved in the way of the Godly Spirit, etc., after he begot Methuselah"; instead of saying, "and all his days were so many years", it has, "and all the life of Hanoah was so many years"; and instead of saying, "and he died", the record says, "and Hanoah behaved in the way of the Godly Spirit, etc. . . ."

(1) So were many kings and human leaders in later times called after the name of their characteristics or deeds, or events that happened in their times; e.g. Scipio Africanus, because he was the conqueror of Africa, Ivan the Terrible, because of his insane cruelty, etc.

522. Hanoch is not said to have lived after he begot his son Methuselah, and he is not said to have died. Right after he begot his first son, when he was to live for himself and his family, provide for them and establish a home for himself, he refused to do so; he started to behave Godly-like; he even begot more children only because God commanded man to multiply, but he would not take care of them; he would not even care what he himself would eat next. He was extremely pious, had no interest in life for anything but piety, and he preached the nullification of everything earthly for others also. The result was that no one paid any attention to his teachings of such extreme piety, and while all the other leaders before and after him were men of influence, some for better, some for worse, Hanoch did not influence his generation in the least; it was as if he did not exist at all.

523. The record, thus, says that he neither lived nor died; it was as if he was not in existence. Actually he died like any other man, but to differentiate him from the other leaders who were influential each in his own way the record merely says of him: "And all the life of Hanoch was three hundred sixty and five years", meaning that after that he died. With him it was a "life-time without days", unlike the others of whom it is said, "and all the days of so and so were so many years". Of men who accomplish something every day, the Bible says their lives were full of days, as is said in praise of the Patriarchs (Gen. 35:29, et al.), or in reproach of the sinners here; but without such daily accomplishments, it is called merely a life-time, since the days leave no impression at all; in a way such a person is indeed neither living while alive, nor dying when he passes away. Hanoch had such a life-time minus days; he had no eye nor interest for anything earthly, and it is said, not in praise of him, but in reproach, as will be explained here. (The common translation

has erroneously, "and all the days of Enoch were, etc.", as in the citations of the other leaders. Actually, the text has in the case of each of the latter, the word "were", referring to the days, while in Hanoch's case the word "was" is used, referring to his life-time; it was a life-time, one thing, in the singular, not as with the others, in the plural, "their days were". The wrong translation, though, doesn't change the truth of what the Bible says, it only causes the text to appear wrongly in the translation!)

524. The prevailing idea, that Hanoch was taken away to heaven while alive, and based upon the words of the common translation, "God took him", is totally unfounded. The name of God mentioned here denotes the Godly Spirit of Law and Order, and it does not say that Hanoch was taken to heaven. This is not the Biblical way of describing such an honorable departure.

In the one real case of a man who is said by the Bible to have been taken to heaven while alive, that of the prophet Elijah, the Bible says that he was taken away by the Godly Spirit of Mercy and Love, and that he was carried by a whirlwind into heaven (2 Kings 2:1). In Hanoch's case, however, it may sound all right to accept the expression in the translated version: "God took him", as that of being carried alive into heaven, but in the Biblical tongue where God has many names, one signifying "God, the Loving King", and another, "The Godly Sheriff-Spirit", it says what is equivalent to "the sheriff took him"; and it certainly does not lend itself to be interpreted as a social invitation from the king! The prophet Elijah did not discourage practical life; but he preached vigorously justice and moderation in life; so he is said to have been taken lovingly into heaven. Hanoch, on the other hand, preached the Godly behavior only, and the total neglect of the earthly. This is contrary to the Godly Spirit of Law and Order, so the

Godly Spirit of Law and Order caused Hanoch to die at what was then an early age.

525. As against Hanoch, the generations of that time were too much indulged in earthly life, neglecting the Godly altogether, and they too were taken away for the same reason—not fit to live! The former by reason of his too great preoccupation in the ways of God; and the latter by their too great preoccupation with sin.

526. The proper thing to do is to take the golden middle road—to serve the soul by practising moderation in everything earthly, and by living honestly. This is exactly what the Biblical record about Hanoch means to impress upon mankind. It endeavors to tell us the proper behavior expected of man upon the earth: that he is not to be extreme in either side. He is to be a happy medium between man earthly and spiritual; not so pious and saintly as to forsake all earthly pleasure, and not so earthly as to indulge basely in excessive pleasures of the flesh to the total neglect of the spiritual part and duties. Otherwise there is no sense in just telling us that Hanoch “walked with God”, as the A.V. has

it, without even mentioning what sort of “walking” it was, and why we are to know about it. We must understand the purpose of the record as explained: for it never says anything just for the sake of saying something of no use and meaningless. Overmuch walking in the ways of God, neglecting the earth entirely, is not pleasing to God; not in the plan of the creation of man. Such men are no more successful in their life’s mission than a boy who is sent to a boxing school to become a professional pugilist, but, for fear lest he hurt his sparring partners while in training, refuses to practise boxing with them. He would certainly be sent home with a note saying that he is a nice quiet fellow, but hardly fit for the career chosen for him! Hanoch was abnormal spiritually as everybody in his generation was abnormal in the earthly sense, and both had to be removed from the earth, and were. Thus Hanoch though saintly from the spiritual standpoint, was a total failure as a dweller upon the earth, since man’s task is to prove his spiritual worth by conducting his earthly life in a heavenly manner, instead of remaining heavenly by shirking the earthly altogether.

25-28. AND METHUSELAH BEGOT LAMECH; AND LAMECH BEGOT A SON.

527. Here was a son who had to have some extra special name, for he showed in his earliest days some unusually good qualities. He was different from all other sons of his time, actually the first human prodigy in the

world. He was moderate in life, God-fearing, and strictly honest, abstaining from evil-doing, yet he was practical, industrious, and much interested in improving practical conditions in life.

29. AND HE CALLED HIS NAME “COMFORTER” (Noah), AS MUCH AS TO SAY: “THIS ONE SHALL CONSOLE US (by relieving us) FROM OUR LABOR AND FROM THE PAIN OF OUR HANDS, FROM TILLING THE SOIL WHICH WAS CURSED BY THE GODLY SPIRIT OF MERCY.”

(A.V. And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.)

528. This proves that the names of all the leaders mentioned in the record

were not personal, given them at birth, but attained later in life according to

what each one accomplished. They certainly could not have known at Noah's birth that he would comfort them in some way concerning their work! It was years later when he turned out to be a good mechanic and invented some implements to facilitate farm-work that he received the honorable title, "Comforter", as it is in Hebrew, "Noah".

529. That Noah was well skilled in all sorts of handicraft is proved by the fact that he was later able to build such a wonderful three-story ark, which even a modern ship-builder would find a hard task, were he to build it without nails and proper tools, as Noah tackled the situation.

530. The Biblical record, by the way, tells us the very important fact, which we are to remember, that only men like Noah are the real comforters of mankind. Not the mouthy patriotism-spouters; not the fiery ranters of the cant of preparedness for war (unless for purely defensive purposes), not the false dictators who pose as Messiahs, militarizing school children and curtailing freedom by tyrannical laws; not these do any good; but the quiet, unselfish, modest craftsmen, the wizards who work industriously to invent means to improve and facilitate physical life, and those working for the good of all at laborious tasks; those who are men like Noah are the only real comforters; while all others, who do no useful work, but just try to be political leaders and claim to be com-

forters of the public, are more often destroyers of comfort, and their accomplishment is to bring upon those who follow them—a flood! With very few exceptions, as to proper, honest, well-meaning leaders, this is unfortunately true to this very day.

531. From what is said in his praise, we learn what Noah had done for the people. He was supposed to have made it easier for them to till the soil, to make it less painful for their hands; so he must have made some farm-implements, perhaps inventing the plough and the sickle, or similarly useful agricultural tools. After they saw how much easier it became to till the soil with the newly invented tools, the Bible says here that they realized that though the ground was cursed, it was cursed by the Godly Spirit of Mercy, for there are still ways and means of overcoming much of the curse.

Indeed it is so! The earth was cursed for man as punishment for evil-doing, idling, and seeking earthly pleasure; and so it remains cursed for such men; but those who live honestly, making efforts to improve their work, and spending their time in useful work upon the ground, are relieved of the curse upon the earth, and for them the ground becomes a source of much comfort; in such cases the Godly Spirit of Mercy removes the curse of the earth for their sake, partly, anyhow.

GENESIS 6

1. AND IT HAPPENED WHEN MEN BEGAN TO MULTIPLY ON THE SURFACE OF THE EARTH, AND MOSTLY DAUGHTERS WERE BORN TO THEM.

(A.V. And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them.)

532. It is, certainly, entirely superfluous to tell us that when men began to multiply daughters were born to them, as seen from the common translation. Without daughters there would

be no generations at all, hence the record means to say and says that *mostly* daughters were born to them.

At first a female was born for every male, as was the intention of

God when man was first created. Each man was provided with a female specially created for him; one specially for *his* love, and specially attached to him by *her* love; the ratio of children was then equally divided between both sexes, a daughter was born for each male child.

533. Soon after, however, more daughters began to be born, and this proves that the men were indulging immoderately in the pleasures of the flesh. The Bible lesson is: that moderate conduct in sexual life will keep

the proportion of male and female children equal, while immoderation results in the increase of females. By immoderate indulgence in sexual pleasure man becomes sexually weaker and more girls than boys are born. This leads to a vicious circle of more girls, more immoderation—more immoderation, more girls. This is, the record tells us, what happened to early mankind. They began to have many daughters born to them, hence they lived immoderately, and the more girls there were, the more immoderately they lived. It all started because:

2. THAT THE MEN, WHO WERE SONS OF THE GODLY SPIRIT OF LAW AND ORDER, SAW THE DAUGHTERS, AS DAUGHTERS OF MEN, BECAUSE THEY WERE FAIR, AND THEY TOOK FOR THEMSELVES MANY WIVES OF ALL WHICH THEY CHOSE.

(A.V. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.)

534. The record turns back to the very beginning, before Noah's time, telling us about conditions in that time in general; describing the life and behavior before and during Noah's time. As it was foretold in the story related before about the serpent, the fall of man is always to begin through someone's seducing the women, and here too the trouble began with the daughters born to them.

535. Since our living souls are heavenly creations, men are actually sons of God, and they well understand the importance of law and order, but here, instead of acting in accordance with that knowledge, they spurned it. Instead of looking upon the daughters as daughters of God, created by Him one for each man, they saw them merely as daughters of men. They beheld them from an earthly standpoint, considering them as wholly a product of the earthly, free for anyone who could get them; whereas in truth each female is a special creation of God, intended for a certain man. Once a man already has a wife, or when he does not intend to have one, he has

no right at all to take a female either as an additional woman to his own, or just as a temporary article of comfort. But those first men in that time saw the daughters of God as daughters of men, considering them as an earthly product to be obtained at will, whenever and however obtainable, like any other earthly article.

536. This was, of course, because the daughters were fair, very beautiful, so instead of being thankful to God for being able each one to choose a fair woman for himself, the men conspired to get as many as they could. There was, certainly, nothing wrong in choosing their wives, trying to get the fairest and most attractive; the record would not hold *that* against them.

537. "Of all which they chose", tells the story. It means that they took many and that they were not particular whom they took, even someone else's wife; and they took them by force, against their will. As long as a woman was fair and they chose her, they did everything needful to seduce her, or take her away by force if necessary.

The record says no more about it, and it is needless. One can easily imagine the rest himself. It is self-evident that the husbands and fathers whose wives and daughters were ravished from them were not indifferent in the matter; and it led to fights, violence, murder, and every other form of evil-doing.

538. They still had plenty to eat,

and they did not have to work too hard; at least the mightier and wealthier, who forced others to do the work for them, so debauchery and adultery were all they thought of, and it led to the worst sort of evil-doing and crime. Anyone having a fair daughter or wife, or something of value as a means of seduction, was not sure of his possession or of his life.

8. AND THE GODLY SPIRIT OF MERCY HAD FORETOLD: "MY SPIRIT (man's living soul) WILL NEVER STRIVE WITH THIS SORT OF MAN, FOR IT TOO BECOMES FLESH: SO LET HIS TERM IN THE FUTURE BE SHORTENED TO AN HUNDRED AND TWENTY YEARS."

(A.V. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.)

539. The irregular form of past tense is used here; God was to say it. He said to Himself some time before that He will have to say, and now it was finally uttered. Hence he had foretold it. He knew at the time of creation what was going to happen, but He had to do it for the good of mankind. There was no other way for mankind ever to come into existence, except by this way, that its first crop of men should turn out inferior: it would have to be destroyed, but leave a seed much improved, and only from that seed, *improved*, would real mankind come to life.

540. From what God foresaw and foretold Himself and now uttered in actual words, and from the remedy that He prepared for it, we can see clearly what the trouble with those men was. It was their great longevity, hence their being physical giants, possessing more strength than was good for them. The soul in them was too far out of proportion to the gigantic body, to fight its earthly strength. With such passion and such ability to indulge in passion the soul itself became as passionate as the flesh. In the face of so much earthly pleasure, even the spiritual man falls victim to it, and instead of striving with the body

and holding it back from indulging too much in the tempting pleasures of the flesh, it encourages him further to his earthly interests, being a partner who derives pleasure from them.

541. It is a fact which science now corroborates, that physical and spiritual strength prevail upon one another only at the expense of each other. Boxers and wrestlers are not to be found among philosophers and other spiritual geniuses, and vice versa. So is the brittle vine the physical opposite of the unbreakable cedar; yet the former bears fine fruit, while the latter stands with all its might in total barrenness. Those preaching that might is right and using their might to enforce that theory in life are not always to be blamed as deliberate sinners choosing the worse side of their free will knowingly. They actually are a kind of subnormally intelligent being, morons, spiritually deficient; they have no conception of the higher benefits of justice and right, nor of the ultimate results of unjustly used might, which ends in the total destruction of those who misuse it.

Just as man generally is so much higher spiritually than the physically stronger lion, tiger, or buffalo, so are the spiritually higher of mankind itself

much inferior in physical strength and numbers to the robust, ignorant, and immoral exalters of might. The latter are, thus, the animals among men, the lowest type of humanity, not very far removed from the real beasts with the one exception that with the aid of human thought, speech, and writing they are able and arrogant enough to turn their defective thinking into a philosophy of declaring themselves to be supermen, and to brand their physically or numerically weaker victims as of lower spiritual worth and of baser blood than themselves; the truth, of course, being exactly the opposite.

542. The very first humans were all giants in physical body, so much so as to have a longevity of nearly a thousand years; it was, however, at the expense of their spiritual selves: morally and spiritually they were very defective and inferior; however, this was not because the living soul in them

was inferior itself, but because it could not strive against such bodies of too much physical strength and it would give up struggling against them and rather partake even somewhat willingly in the pleasures of the flesh, the latter refusing totally to cooperate in using its free choice for betterment.

The remedy prepared for it was, therefore, a shorter span of life, less physical strength, and less passion; not enough to break the power of resistance of the living soul from God, or at least, not enough to break its entire resistance, and not in *every* living soul. In a physically weaker body some human living souls will have a chance to be fully or partly saved from indulgence in earthly filthiness. In the next verse the record is to explain why those men of old had to have such strong constitutions and have such great longevity, and why they could not have been created weaker and shorter-lived.

4. THEY WERE ALL ANGELS COME DOWN TO EARTH IN THOSE DAYS; AND ALSO AFTERWARDS IT IS SO: THAT GODLY CHILDREN ARE BORN (coming) TO THE DAUGHTERS OF MEN, AND LATER THE DAUGHTERS OF MEN BEAR CHILDREN TO THEM ALSO; THOSE WERE THE MIGHTY MEN OF OLD, THE MEN OF RENOWN (worshipped as gods).

(A.V. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.)

543. The original text uses the word, "Nefilim", meaning "fallen down", literally; translated above, "come down", to avoid confusion; the record tells us that they were creatures come down from heaven, a sort of angel in the form of the living soul entering here on earth into the human bodies. The record adds here: "And also afterwards", etc., to explain that all human beings will forever be of the Nefilim-sort; independent heavenly creatures, born here on earth as human children.

The living souls are born (coming to) the daughters of men, as human children, rather as the spiritual part of

the humans, to give them intelligence. In other words, the souls of the babies born to human mothers actually are heavenly creatures come down, who enter and take hold of the new-born baby bodies, later growing up to adult men and women. This is exactly as the creation of Adam was described before. God created man in heaven in the form of an angel, then He breathed that spiritual man into the nostrils of the physical body of man, and the heavenly spiritual man became an animated earthly creature, an angel fallen down, or come down, to earth.

The same come-down angels, enter-

ing into this earthly life in the form of new-born human babies, grow up as men and women, and other females bear new children to the men, and these are also angels come down; thus all men and women, since creation, to the very present, are, in truth, heavenly creatures: "Nefilim", who are originally angels, and who live here on the earth in the form of human beings; and so were the very first humans, angels "come down", hence, "the men who were sons of the Godly Spirit etc.", in verse 2, above.

544. As procreators and progenitors of the entire human race, the first human beings had to be great giants, exceedingly strong, born for great longevity, so much so, as to go down in history as the mighty men of old, men of great renown, almost gods to the ignorant idolaters. This is in truth corroborated by classical mythology, such as in the case of Tubal-Cain and his sister, Naamah, mentioned before, who became Vulcan and Venus respectively; their names went down into history as of men unusually mighty, gigantic in body and of exceptional longevity.

Since Moses lived at the time when everybody knew about the renowned men of old, the great giants of the time before the flood, he added that known traditional fact to explain what he meant by the "Nefilim". They are those men, he wrote, who are

known to you by tradition, the same mighty men of old, the men of renown, like Enosh, Cainan, Jared, Mechujael, Methusael, Tubal-Cain, and the other giants of that time. Men who were born to go down in history as the mighty men renowned of old, whom the ignorant, in Moses' time, worshipped as gods: such were the Nefilim.

In order to endow the human race with enough physical vitality to last indefinitely, the procreators had to be physical giants, and this meant out of proportion to their living souls, which were supposed to rule and control them.

545. They were thus, in a way, spiritually deficient, and therefore intended from the beginning to exist for a certain time only. They were to bring forth the perfect physical seed for the future, the real human race, a physically smaller and weaker race of men, with a longevity of only about a hundred and twenty years, yet having enough vitality to remain on earth in perpetual existence, indefinitely; and to be a better match for the living soul in them, lending themselves to be ruled and controlled by her. After accomplishing this, the first crop of mankind was to disappear and to be discarded, as the bulk of the ore is discarded after yielding the ounce of precious metal it contains.

5. AND THE GODLY SPIRIT OF MERCY FORESAW IT, THAT THE WICKEDNESS OF MAN UPON THE EARTH IS TO BE SO GREAT, AND THAT EVERY FORMULATION OF THE THOUGHTS OF HIS HEART WILL BE ONLY EVIL THE WHOLE DAY LONG.

(A.V. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.)

546. The passions of the gigantic bodies of those first men were totally beyond the control of the living souls in them. The evil thoughts of their fleshly hearts continued the whole day, never stopping, for their passions

were never to be satisfied and to leave them any time for remorse and self-reproach.

As pointed out before, this was the primary cause of the fall of Adam and Havah; in fact it was their fall.

As the first two human giants in creation, they were hardly able to control themselves in satisfying the demands of their flesh, and the living souls within them not only did not protest against it, but actually accepted willing partnership in the sinful behavior of the flesh, and this was their fall; they had no other evil to combat then; there was no one whom they could hurt except the future generations, by transmitting to them the excessive lusts of the flesh, and this they did, and so they fell: but they were really expected to fall, though the free choice was open for them, as it was to Noah and Hanoch who chose to be good.

547. The name of the Spirit of Mercy is used here, and not the one of Law and Order. The first Nefilim were not really to be entirely blamed for their evil behavior, as was explained here before. Their living souls were in a way no match for their gigantic

bodies and they were not created to remain on earth as mankind proper, or to serve as spiritual examples for future man, but to procreate a much smaller and weaker man, yet bequeathing their physical vitality. Their being created and their foreseen behavior were matters for the jurisdiction of the Godly Spirit of Mercy. He foresaw it all and He pitied them, as will be seen from the next verse. Yet their creation was necessary as the physical foundation of mankind. Even as it was, with such physical beginnings, man has in time shrunk to a small stature, a short life, great susceptibility to disease; if the beginning had been normal, probably man would be by now a mere pygmy, still weaker physically, and with a life-span of only 20 or 30 years.

The word "saw" in the original is used in the irregular past tense, meaning that it was a vision for the future, hence He foresaw it.

6. AND THE GODLY SPIRIT OF MERCY HAD CONSOLED HIMSELF EVEN WHEN HE MADE MAN ON EARTH, THOUGH IT GRIEVED HIM AT HIS HEART.

(A.V. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.)

548. It was not an after-thought with God to destroy man, supposedly, because he turned out to be bad, contrary to expectation. Far from it, as the Bible would never say such a thing; nor does it! It was in the plan of God, and knowledge too, before creation began, and even then He had consoled Himself to the sad fate of His first creation of man.

549. It was no pleasure to the Godly Spirit of Mercy to have to destroy millions of lives in the coming flood, but future mankind could be created in this way only, through the seed of a race of physical giants, with the procreators of that seed themselves to be destroyed later, for the reason explained. ^[2]

550. (2) The common translation, "and it repented the Lord", is all wrong not to say blasphemous. The Hebrew word used here for consolation, or comfort, does truly mean also, "repentance", in rare cases, but not here. Dozens of times in the Bible, once in the previous chapter (5:29), nine verses above, the common translation itself renders the meaning of that same word as "comfort"; and so it really means here too, that God comforted and consoled Himself, even when He was creating the first man, though it grieved Him to have to destroy the man later, as He did.

551. Here is a good example of the destructive work the faulty translations have done. A wrong meaning is given to one word, and the critics begin to cry out: "See what the Bible says of God! What a crude conception of the Creator! He made man, then He repented and destroyed him. What kind of God is He,

7. AND THE GODLY SPIRIT OF MERCY HAD THEN SAID (to be repeated later): "I SHALL ERASE MAN WHOM I HAVE CREATED, FROM THE SURFACE OF THE EARTH: BOTH, MAN AND CATTLE-KIND, AND THE CREEPING THING, AND EVEN THE BIRD-KIND OF THE AIR; FOR I HAVE CONSOLED MYSELF TO THIS EVEN WHILE I HAVE MADE THEM."

(A.V. And the Lord said, I will destroy man whom I have created from the face of the earth: both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.)

552. As in the previous verses, concerning what God said, and how he felt, here too the irregular past tense, future and past forms combined, is used. God said, that He will say, hence, He said it while yet creating man, to be repeated at the proper time.

553. Cattle and beasts had to go with man, because they were created and blessed for man's sake, and with the disappearance of man they lost their blessing and their right of existence, except for a small number of household animals who were to be saved for the Noah family, as will be seen later.

The creeping things were mostly created for food for animals and fowl; so there was no reason for them to remain, and it would be hard to save them in a flood to cover the earth a whole year's time, which was also partly the reason for destroying the beasts. The birds are mentioned separately, because they were a watery creation (sec. 162) and since the fish were spared, for they were not mentioned here as marked for destruction; so the record makes it clear that the birds were to be destroyed for the reasons mentioned.

554. As for the fish, there were three reasons for sparing them: first, because they could be spared naturally, and it would have required an extra and special curse to have them die in the waters where usually there is life for them, and God was not going to damage His creations more than was necessary; second, the waters were not cursed even when the soil was, proving that life in the waters is an entirely different world for itself, not influenced by the life on earth, whether good or evil, though the waters are; third, and most important, the fishes were to be spared because they were *creations* of God, not made by Him, like everything else upon the earth. (See Gen. 1:21) As a creation (something out of nothing) they are to remain in existence for ever, so long as the earth is, or God would have to *create* them a second time after the flood, which is unthinkable, since all creation was finished for good, on the sixth day, and God was not going to add anything at any later time during the existence of the Earth and the whole universe, and so the fish had to remain.

8. AND NOAH WAS THE FIRST ONE WHO FOUND GRACE IN THE EYES OF THE GODLY SPIRIT OF MERCY.

(A.V. But Noah found grace in the eyes of the Lord.)

555. The fact that Noah is said to just after announcing God's decision have found grace in the eyes of God, to destroy all men, speaks for itself, that

if He did not know before that man will be an evil-doer? etc." We, however, see that the true text tells quite a different story here. There was no other way of creating mankind but the one described here, unless the natural laws existing in the universe were to be other than what they are. But who is to tell God how He should have created the laws of nature?

he was to take their place, because he was the one for whom God was waiting. It was he who was the first human being to be considered normal. He still had the vitality to live very long and yet he possessed the spiritual power to control himself and the passions of his body. He was moderate in his pleasures, righteous in his dealings with other people, and generally a normal human being in all respects, and also a very practical man. The seed for a normal race of mankind, more or less perfect, had finally been procreated, and its procreators were no longer necessary upon the earth. In fact, they had to be removed, because they would have interfered greatly with the new race of normal mankind, if not to such an extent that they destroyed it completely. At last came the time and the man for

whom God waited, and the whole generation of progenitors had to be removed for the benefit of the coming race of normal mankind.

556. Even with one sort of mankind those who were a trifle mightier subdued and often destroyed the less mighty. If the race of giants were to remain upon the earth and multiply in their usual fashion, there would be two entirely different mankind on earth; when some better armed nations of today declare themselves superior to weaker nations, what would the giants claim to be over the modern puny men?

It was therefore absolutely necessary to destroy the whole race of early mankind, leaving the earth free and unhampered for its improved seed, the generations of Noah, and to see what the latter would accomplish.

9. THIS IS THE HISTORY OF NOAH; NOAH WAS A RIGHTEOUS MAN, THE ONLY FAULTLESS MAN IN HIS GENERATIONS; NOAH CONDUCTED HIMSELF IN THE WAY OF THE GODLY SPIRIT OF LAW AND ORDER.

(A.V. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.)

557. He conducted himself in a Godly way and he was also a faultless man. He got his name, "Comforter", because he made his generation comfortable by inventing for them tools and implements to facilitate their toil upon the earth; hence, he was for one thing, a practical, useful man, and for the other, he was not thoughtlessly looking for pleasures like the rest of his generation. Rather did he spend his life-time for useful things, such as sci-

ence, trades, and artistic professions, so much so, as to have been able to build an ark for himself; which required him to be an architect, an engineer, a carpenter, and other like craftsmen. He certainly could not have become such a many-sided professional unless he was studious and industrious all his life, and yet he was also a righteous man, never violating the law and order of God upon the earth, hence he was the only faultless man in his generation. ^[3]

10. AND NOAH WAS DESTINED TO BEGET (and he begot) THREE SONS. SHEM, HAM, AND JAPHETH.

(A.V. And Noah begat three sons, Shem, Ham, and Japheth.)

(3) The common translation has it "perfect", instead of faultless, but it is not correct. The expression "in his generations", added right after it, proves it. He was faultless in his generations; in comparison with his contemporaries, he was righteous, and faultless, but perfect he was not: the fact is, that after the flood he did something that no perfect man would do. He was, though, at first faultless and righteous, and it was nothing less than praiseworthy to be so amid a generation so corrupted and base.

558. The word "begot", is used here in the irregular past tense, hence he was destined to beget three sons and he begot them. It was because he found grace in the eyes of God that he begot only sons and not daughters; so that he would not have to grieve for the latter, and have to let them perish with their husbands in the flood, or, sorrowing, to see them remain single all their

lives. Incidentally he was spared that sorrow by having lived moderately (see sec. 532-533), and this verse completes verse 1.

559. The three sons were destined to become the progenitors of the three chief human races. This is why the Bible says that Noah was *destined* to beget three sons; this is the purpose for which they were destined.

11. AND THE EARTH BECAME CORRUPT TO THE VEXATION OF THE GODLY SPIRIT OF LAW AND ORDER, FOR THE PEOPLE UPON THE EARTH WERE FULL OF VIOLENCE.

(A.V. The earth also was corrupt before God, and the earth was filled with violence.)

560. The earth was made corrupt by the people and both did things to the vexation of the Godly Spirit of Law and Order. Enraged by man's corruption and evil-doing, the earth itself became full of violence, so that both, the earth and the people did things to the vexation of the Godly Spirit of Law and Order.

In four words of the original text the Biblical record gives us the entire history of the world at that time.

After the last world war which brought destruction through a flood of blood which engulfed a large part of humanity, thousands of volumes under the title of, "History of the War", appeared. Each government taking part in the war gave its own version of the calamity in a separate set of volumes; so did several social groups; there were diplomatic histories, military, social, economic, geographic, naval histories, memoirs, and innumerable sidelights and special studies of every phase imaginable. The Earth had been flooded with blood because of the sins of mankind, but each version of history describing the flood gave other reasons, finding other things to blame, and other peoples guilty. In truth it was a waste of time and money to publish all these histories. The real

reason was the same as the one which brought the flood of old, and the Bible describes it in four words only: "Earth, corrupt, vexation, God!" reading in Hebrew: "And the Earth became corrupt to the vexation of God." ⁽⁴⁾

This and nothing more is all that the Bible says about the world that brought a flood upon itself. Indeed a complete history of a fallen world in four words it is; the true reason, for man to know for all future times; he does not have to seek any other excuse for all floods of water or floods of blood ever after!

561. Twice in this verse the earth is mentioned; the second mention is superfluous in the common translation; but the translation given above is correct and justifies the syntax. "The earth was made corrupt," refers to the earth itself; it became corrupt contrary to its natural course; it became full of mischief, behaved violently, produced bad weather, excessive heat and cold, tempestuous storms, hurricanes, and other such dreadful upheavals: and it was because the life of the men on it was full of violence and thoroughly corrupt. That this is correct the next verse proves.

(4) The common translation, "before God," is wrong because the original has here, "of God"; and if the word preceding it should mean "before", the proper translation should be, "before of God", and that is absurd, it means "vexation", the "vexation of God." (See footnote 3, sect. 375.)

12. AND THE GODLY SPIRIT OF LAW AND ORDER SAW THE EARTH, AND BEHOLD, IT WAS CORRUPTED, FOR ALL FLESH HAD CORRUPTED ITS WAY UPON THE EARTH.

(A.V. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.)

562. In seeing that the earth had begun to revolt so much against its natural course, the Spirit of God saw that the trouble was caused by the corruption of all flesh upon the earth, and the latter did not have to endure it; therefore, it was striking back with violence for violence. The fact was that violence, murder, and all other grave crimes committed by the men of that time forced the earth to become violent in her own way. She tended to bring destruction through natural calamities; as explained before, man's evil-doing causes heaven and earth to change their natural courses and begin to create chaos, instead of doing good.

God did not bring all those calamities upon sinful mankind; it brought them upon itself. God merely beheld the earth, seeing how foolish and stubbornly sinful mankind was. He had warned it, He had told it that this would happen, but behold, though there was still time to repent, it was corrupt,

it was hopeless, it still did not believe in God's warning. Such is sinful mankind always; so it was, is, and perhaps always will be. It wants destruction, it invites it, and it is mankind's own fault, and only its own, when destruction comes.

563. Thus, after all, it was not really God Who was directly responsible for the flood, but sinful man himself. He forced the earth to pay him violence for violence, until it finally broke out into the greatest of catastrophies, as told later. "All the fountains of the great deep were broken up, and the vents of heaven were opened, and the rain was upon the earth forty days and forty nights." (7:11-12). One could well imagine the terrible outbursts of earthquaking thunder which accompanied the rain; and it was all actually the outburst of a corrupted earth made wild by the most corrupted mankind ever to exist upon it. ^[5]

13. AND THE GODLY SPIRIT OF LAW AND ORDER SAID UNTO NOAH: "THE END OF ALL FLESH HAS COME BEFORE ME; FOR THE EARTH ITSELF IS FULL OF VIOLENCE THROUGH THEM; AND, BEHOLD, I WILL DESTROY THEM WITH THE EARTH.

(A.V. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.)

564. Though man was formed by the Godly Spirit of Mercy, and it grieved Him to have to destroy man, yet nature had to follow its ordained path; and the Godly Spirit of Law and Order took over the direction of the earth. It was therefore the Godly Spirit of Law and Order Who spoke

(5) According to the common translation of this and the preceding verse, the whole thing is like a child's composition. The earth was corrupt *before* God, so He must have seen it, but He looked again; He hadn't seen it before, although it was done before Him! However, after looking again, He was surprised: behold, it was corrupt! And He discovered that all flesh was corrupt, but what other corruption was there to mention? Is not this a splendid example of the justice the common translation has done the Bible?

to Noah, and told him what was going to happen.

"The secret of God is given to them that fear Him." (Psalms 25:14) Those who remain sober amid their drunken and sinful generation know what is going to happen, and often warn the sinners. In this case Noah was told

that things are hopeless: "the end of all flesh has come". They must and they shall be destroyed; the earth itself as well as the sinners. The destruction of the earth, however, refers to everything upon it; such as the plants and animals, but it does not mean the planet itself.

14-16. "MAKE THEE AN ARK OF GOPHER WOOD; SECTIONS SHALT THOU MAKE IN THE ARK . . . LOWER, SECOND, AND THIRD STORIES SHALT THOU MAKE IT.

(A.V. Make thee an ark of gopher wood; rooms shalt thou make in the ark . . . with lower, second, and third stories shalt thou make it.)

565. The plan of God was to destroy everything on the surface of the earth, and the earth was to become very violent, but afterwards become again peaceful, cleansed of all the dirt which the evil-doings of mankind had heaped upon her; there was no other way to save Noah and his family except in an ark which would float on the water.

At the same time the building of the ark would be an indirect warning to the sinful generation; one to make it repent and correct its evil way of living at least for some, if not for the whole of the generation. All in all, however, it was more to prove to Noah that no one deserves to be saved, rather than in hope that some will repent and be saved.

566. God did not instruct Noah to preach repentance directly; because it would have been useless. The generations of that time were too corrupt to pay any attention to a call for repentance, but the building of the ark took many years, and it was indirectly a warning for the sinners. It was common knowledge that Noah expected a flood to come as punishment upon the wicked generations; that he was building an ark with many rooms to accommodate a number of people who were willing to repent and be saved; but they laughed at him and nobody thought of seeking escape in the ark. No one believed there really would be a flood.

Noah thus received the order to build many sections in the ark and the information that all flesh is to be destroyed, and rightly so since no one will ask for a room in the ark, although everyone knows that Noah offers room to those who will repent. Noah, therefore, was convinced that no one really deserved to be saved.

Since he had to take in some animals and to store away food for a year for all of them he had to have three stories: one for the humans, one for the animals, and one for the food.

567. In a wider sense, God's plan for saving Noah suggests that in any sinful generation there is no need for the righteous to perish along with the evil-doers. The former are given a hint as to how they may save themselves; they are to make for themselves an ark of some kind. They are to separate themselves spiritually from the sinful majority and make room for anyone who wishes to join them. In cases of general or partial degeneration of mankind the Biblical advice to the God-fearing is: "Depart from the tents of these wicked men!" (Numbers 16:26)

568. "Separate yourself from them and make it known that you are separated"; some actual deed must show your leaving, either a real or spiritual ark must be built, or you must move away from their tents to some other place where you can live by and for yourself.

One must not excuse his sharing in the sinful conduct of the majority by pleading that he is forced to it. Neither can he satisfy himself by merely staying quietly away from actual evil-doing, giving the impression that he approves of the general evil-doing. He must build his ark openly and so make his protest known in fact to all, without fear of being ridiculed or punished. We must understand that it was not very easy for Noah to go against the inclination of his sinful generation single-handed,

and to brand them openly as deserving destruction, which is what building the ark actually signified, being the most effective and outspoken protest against the depraved majority.

Later we shall read that it was Noah alone with whom God established his covenant, hence the really righteous one, and when he does the right thing he is not to fear the evil-doers. He has the protection of God, and he will not be harmed, no matter how greatly he enrages the sinners against him.

17. "AND BEHOLD, I AM BRINGING THE FLOOD, WATERS UPON THE EARTH TO DESTROY ALL FLESH, WHEREIN IS THE SPIRIT OF LIFE FROM UNDER HEAVEN (the life-spark originating on the earth); EVERYTHING THAT IS UPON THE EARTH SHALL EXPIRE.

(A.V. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die.)

569. The record speaks about the destruction of flesh, including man and animal, and it goes on to describe particularly, in the rest of the verse, what it means by flesh.

Only the part wherein is the spirit of life from under heaven is to be affected; that is, the physical bodies animated by sparks of the life-stock existing here on earth, but not the living-souls, those heavenly creatures having their abode in the humans, and which are excluded from any destruction because of their immortality.

And it is not even the animating life in the physical bodies which is perishable and can be destroyed: it is only the physical bodies which will disintegrate, because they will be killed. The earthly life-sparks animating them will leave them, going back to join the earthly stock of life whence they came; and so will the living-souls return to heaven after leaving the humans, and by this all bodies will expire. Therefore the destruction of all *flesh* is specified. In the ordinary course of nature it happens that only a few men and animals perish at the same time, but the flood will

bring physical death to all flesh without exception, and every living thing will expire.

570. Everything on earth, plant and animal, was created for man, for his sake, and for his use, but since man himself is to be destroyed, there is no sense in continuing the existence of the things specially created to meet his needs. This is what the traditional verse referring to this point means by saying: "One sinner destroyeth much good"; (Eccl. 9:18) Because of the sinners of the generations before the flood, God had to destroy much good, so rich a profusion of plants and animals upon the earth. But there were Noah and his family who had not sinned and who had not destroyed their share of worldly goods and chattles; so God told him now, that he, Noah, is to have all his blessings continued (as seen in the next two verses); that a special covenant will be made with him, and all that he needs of earthly goods, provisions and animals, will be preserved for him. He is no sinner, he did not destroy the good things prepared for him on the earth, therefore he shall continue to have them.

18. "BUT WITH THEE I HAVE DECIDED TO ESTABLISH MY COVENANT, AND THOU WILT COME INTO THE ARK, THOU AND THY SONS, AND THY WIFE AND THY SONS' WIVES WITH THEE.

(A.V. But with thee will I establish my covenant; and thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee.)

571. The irregular future form of the word, "establish", is used here; the past tense turned into future by an addition of a prefixed letter; meaning that it will be established forever later, and that it was already established and in force from that time on.

Noah was the first man since creation with whom God made a covenant. Adam had none because his generations, except Noah, were to perish; but Noah's generations were to exist upon Earth forever, thus he had to get a covenant.

572. There were several reasons why Noah had to get a covenant: namely, to make him feel that his escape from destruction is worthwhile, since no such thing as general destruction will ever befall his generations; to obligate his generations with the covenant's terms for them, in exchange for the promise of God never to destroy them all at once, as the flood destroyed the first race of man; to give him protection against the sinful contemporaries, lest they should frustrate his plan for escape, destroy his ark, or murder him before he could get away; and to carry him safely through the destruction, that his ark shall not be destroyed by the storms, that the provisions stored up shall not be spoiled or damaged, and that he shall come out unharmed in every other re-

spect. It was thus a covenant partly established and existing already, and partly to be established yet with additional terms to be specified later.

573. "And thou wilt come into the ark", etc., is a promise, not a command, a point of the covenant in Noah's favor, in which God is promising him that he, his family, and everything else he is to take into the ark, will enter the ark without interference or hindrance from the sinful opposition, and that they shall therefore be unharmed when they enter the ark. In some way the protection of God saw that he was unmolested all the time. Probably they all thought Noah was demented, and enjoyed watching him building the ark, and what they thought was his frenzy in bringing animals into the ark, food and provisions, and so on; after everything was ready and Noah and his family were in and the door securely bolted, the catastrophe came too swiftly and too severely for anyone to do him harm. It was too late. This is what is meant by the words, "Thou wilt come into the ark", etc.

The order in which the family of Noah had to leave the ark after the flood, is later (chapter 8:16) specified to be somewhat different from here; the reason will be given in that place.

19-20. "AND OF ALL LIVING THINGS, OF ALL FLESH, TWO OF EACH SHALT THOU BRING INTO THE ARK TO KEEP THEM ALIVE WITH THEE; THEY SHALL BE MALE AND FEMALE; OF BIRDS AFTER THEIR OWN KIND, AND OF CATTLE AFTER ITS KIND, OF ALL CREEPING THINGS OF THE EARTH AFTER THEIR OWN KIND, TWO OF EACH SHALL COME UNTO THEE TO KEEP THEM ALIVE.

(A.V. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.)

574. Those who discredit the story of Noah, declaring it a legend, supposedly, because they can not see how the ark could have held all the living creatures of the earth err in the first place by taking the story too literally, and in the second, because even the literal story does not say that Noah took all the different animals. The fact is that Noah was not told to take into the ark the wild beasts of the field, and this proves, along with the mention of the other animals he was to take, that he was to take only the things he would need for his own use.

575. Later in the story there is actual mention of animals that were left on the earth, in addition to those who were in the ark (chapter 9:10). The wild animals and most of the birds were probably saved for regeneration by the fact that the violence of the earth before the flood sent them to quieter regions in the remote corners of the world where the flood did not rage. Noah could easily have accommodated a couple each of camels, horses, cows, sheep, dogs, cats, geese, chickens, ducks, and other household animals, which he would need after the flood. The whole purpose was to secure for him the creatures he would need for his own use after the flood; for so it says here, "to keep them alive with *thee*"; that they shall remain with thee, and be for thine own use.

576. The two creatures of each kind had to be male and female for purposes

of reproduction, so it must mean only household animals; for it would be impossible for Noah to trap just a male and female of each animal and bird and all the other creatures; as he would not even be able to differentiate between the sexes with some of the creatures. The same thing applies to creeping things, worms, ants, lizards, vipers, and the millions of other kinds. How was Noah to get them all, male and female? It only meant a few of the smaller animals, like squirrels and the like, or even some single big animal, lion, tiger, etc., that Noah would want for skins or something else. Such small animals are called in Hebrew, "creeping things", even when they are sea-creatures which swim rather than creep. (See Psalms 104:25)

577. In the next chapter Noah is told to take in seven of each of the clean animals and fowl, two of every kind to be a male and its female; hence the five extra were not for the purpose of keeping the species alive; as seen later they were used by Noah for burnt offerings. Animals of the field, such as lions, tigers, bears, wolves, and the like are not even hinted at in any way among the pairs or the sevens that he was to take in; thus proving that Noah took in only those animals and birds which would have a direct or indirect practical bearing on household life. He built an ark to escape destruction and to preserve his household animals in, not to have a Zoo!

21. "AND TAKE 'THOU UNTO THEE OF ALL FOOD THAT IS EATEN, AND THOU SHALT GATHER IT TO THEE; AND IT SHALL BE FOR THEE AND ALSO FOR THEM TO EAT."

(A.V. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.)

578. Here is another proof that only certain and few animals were taken into the ark. The common translation has here, "Food for thee and for them", suggesting separate food for each kind

of animal; but the original text suggests unmistakably that the food was to be of a kind which both man and animals could eat. It might have been grain, bread, vegetables, dried fruit, and the

like, good to store away, and indeed suitable for man, for domestic animals and for fowl alike.

579. The word, "to eat" (one word in Hebrew), used here, is not the regular word used everywhere; it is used only when suggesting the eating of something by many in common, or in company. The same word is used in Genesis 1:29 where it refers to the blessing of God to furnish for man herb and fruit-trees enough for everyone to eat; hence for many: for all and everybody in common

and together so that no one would be short and forced to use someone else's food. The word also suggests, in this verse, the meaning of one sort of food for all. This excludes the wild beasts of the field and forest, requiring live prey, or fowl needing worms, flies, and all sorts of tree leaves, and so on; special food not eaten by man and domestic animals, and therefore we read: "for thee and also for them to eat"; i.e., mostly the same food for all, with perhaps some hay and the like extra for the horses and cows, etc.

22. AND NOAH DID SO, AS HE HAD ALWAYS DONE ALL THINGS ACCORDING TO THE COMMANDMENTS OF THE GODLY SPIRIT OF LAW AND ORDER.

(A.V. Thus did Noah; according to all that God commanded him, so did he.)

580. Anyone would have followed the instructions of God in such a case, and it is not necessary to give Noah special credit for it; but the record tells us here why Noah was entitled on general grounds to escape the destruction. It

was because he followed the commandments of the Godly Spirit of Law and Order even when there seemed to be no special danger in disobeying them, as there would have been this time; hence, "as he had always done".

1-10. AND THE GODLY SPIRIT OF MERCY SAID UNTO NOAH, "COME THOU AND ALL THY HOUSEHOLD INTO THE ARK OF EVERY CLEAN BEAST THOU SHALT TAKE TO THEE BY SEVENS, ETC. . . . FOR YET SEVEN DAYS I WILL CAUSE IT TO RAIN UPON THE EARTH, (and up to) FORTY DAYS AND FORTY NIGHTS, AND I SHALL ERASE FROM THE FACE OF THE EARTH ALL SUBSTANCE THAT I HAVE MADE." . . . AND NOAH WENT IN TOGETHER WITH HIS SONS, AND HIS WIFE TOGETHER WITH HIS SONS' WIVES, INTO THE ARK, BECAUSE OF THE WATERS OF THE FLOOD . . . AND BY THE END OF THE SEVEN DAYS THE WATERS OF THE FLOOD WERE UPON THE EARTH.

(A.V. And the Lord said unto Noah, Come thou and all thy house into the ark; . . . for yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth . . . And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood . . . And it came to pass after seven days, that the waters of the flood were upon the earth.)

581. This chapter and the next describe the flood itself, what great destruction it wrought, and how Noah survived it and finally returned to the dry land. For the purpose of this volume the elaboration of these two chapters is not essential (it would require another special volume to elaborate them completely) and therefore only a few of the highlights will be touched upon here. Throughout the story of the flood both names of the Godly Spirit, that of Mercy and that of Law and Order, are used, according to its reference to saving the survivors, or to destroying the sinful, respectively. It is seen in the record that it was the Godly Spirit of Law and Order Who spoke to Noah concerning the coming calamity; but here, when it came to having the family of Noah enter the ark, and to begin the work of saving them

all, it was the Godly Spirit of Mercy Who gave Noah the instructions.

582. God told Noah plainly that only by mercy could he be saved; He said: "For thee I have seen righteous before me in this generation". Compared with the sinful generation, Noah was righteous. He was the best of them all, but he was not perfect. He lacked a little of being actually within the law and the right to be saved on his own merits; and his sons, especially, with one exception, were far from perfect. But Noah was good enough to deserve God's mercy. The elaborated account of the flood itself, and of Noah's manipulations with the raven and the dove to find out if the flood was over, tell the full story of what was the trouble with Noah; but it is not within the compass of this volume to give the full Biblical account. Here it will suffice

to mention the fact that he wasn't one hundred percent perfect, and therefore the Spirit of Mercy hinted to him the necessity of preparing five extra specimens of each clean sort of animal and bird to be used later as burnt offerings (verses 2 and 3). It meant that he needed mercy to be selected as a survivor in the first place, and that he still needs mercy actually to survive in the second, so that he must be prepared to bring burnt offerings when he comes out safe and sound. (Here, too, an elaboration of the true purpose of offerings as described in the Bible is necessary, but this volume aims only to elaborate the account of the creation of the world and man.)

583. The flood calamity started at first with a natural rain, and neither the entire sinful generation, nor Noah himself took it seriously. They all considered it a natural event, and Noah, too, remained outside the ark, though he had everything ready to enter it.

Somewhere in his heart there was a doubt whether it would really turn out to be destruction, or whether God would truly take care of him, so that his sinful generation, which watched him more closely than, would not attack and harm him and his ark, should he start to enter it. During the beginning, anyhow, it seemed to be no more than a very heavy rain; it was only after the seventh day that it was to become a flood by the increase in its downpour, and by other natural phenomena, as described later; with the result that after forty days everything upon the earth would have been totally destroyed.

584. When Noah went into the ark, it was because "of the waters of the flood", after the seven days when the real flood started, and when to remain long outside the ark, meant to perish. At the end of the seven days the flood was actually upon the earth. Everything was submerged and the waters were rising continuously.

11-12. IN THE SIX HUNDREDTH YEAR OF NOAH'S LIFE, IN THE SECOND MONTH, THE SEVENTEENTH DAY OF THE MONTH: THAT SAME DAY WERE ALL THE FOUNTAINS OF THE GREAT DEEP BROKEN UP, AND THE VENTS OF HEAVEN WERE OPENED. AND THE RAIN WAS UPON THE EARTH FORTY DAYS AND FORTY NIGHTS. ⁽⁶⁾

(A.V. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.)

585. (6) The fact that Moses knew by tradition from Noah that the floods stormy work of destruction lasted forty days and forty nights, made him say later, in his prayer (Psalms 90:4): "A thousand years are in Thy eyes but a yesterday", meaning that the day of God, with reference to human time, is one thousand earthly years.

God's anger never lasts more than a moment, as it says in the Psalms (30:5): "His anger lasts but a moment", and in Isaiah (26:20): "Hide thyself for one moment until the anger (of God) is overpast"; also in Exod. (33:5). But if God's moment were of the same duration as ours, neither man nor the whole earth could stand His anger. If the entire work of destruction through the flood, the result of God's anger, had to be accomplished in one human moment, the shock to the earth would be so terrific that the globe would have exploded or been torn to pieces. Thus it was necessary to spread the destruction over a period of forty days, which must have been to God's knowledge the exact term necessary for the earth's capacity to withstand it. Yet since God's anger is not to last more than a moment, He had to consider forty terrestrial days and nights as a moment of His time. It was done, of course, in His mercy to Noah and all future mankind on earth, as has been pointed out.

Later, when Moses was to get the Law from God, it also meant for him

586. The rise of the waters was growing so fast and the torrents from heaven above were so heavy that it was understood to have been made possible only by breaking up of the fountains of the deep, and by a rain coming down from the open vents of heaven.

13. IN THE MIDST OF THE SAME DAY ENTERED NOAH, AND SHEM, AND HAM, AND JAPHETH, THE SONS OF NOAH, AND NOAH'S WIFE, AND THE THREE WIVES OF HIS SONS WITH THEM INTO THE ARK.

(A.V. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them into the ark.)

587. On the day when the real flood started, not seven days earlier when it started to rain, as he was directed, Noah entered, hence, his imperfection, though he was faultless in general. The command of God was for him to enter as soon as the rain began, but perhaps he was afraid before his generation, lest they break up his ark and kill him; so he did not fully trust in God, that being under His protection he is safe. When the flood started, however, since he was near the ark, he entered it before anyone could stop him. Imme-

diately after that a fearful thunderstorm broke out, with the waters coming up from the deep, and falling down from above, so that no one was able to get near the ark.

Shem, the youngest, went in first, while Japheth, the oldest, went in last. The Biblical record thus suggests their rank at that time, as to their belief in God. Shem did not hesitate at all to trust himself to the ark and the protection of God; Ham needed an example, he would not do it himself, but seeing Shem enter he decided to follow;

one moment of God's attention, for we can hardly imagine that God needed more than a moment for this act. He surely could have inspired Moses in one moment for all that Moses needed, but, as a human, Moses could not possibly have accepted in one moment the full inspiration which he was to receive from God. God therefore extended the time to the same length as the duration of the flood, forty days and forty nights; in such a period, Moses was indeed able to absorb all the inspiration, and to put it properly into words; so that it would contain everything within his spiritual grasp of the Divine Inspiration given him.

Whether for good or for bad, the moment of God was fixed to last forty days and forty nights. God spreads His momentary anger against man over such a span to make him only to be sick and to suffer, for if all the pain of forty days were concentrated into one earthly moment, it would utterly destroy him. In the same way, God would not bestow upon any man great, valuable, and powerful inspiration, lest it overwhelm him so that he did not grasp it completely, or he be injured somehow in his spiritual capacity. It was therefore for man's benefit that God extended His own moment to forty days and forty nights. At any rate, He had done it twice to Moses' knowledge, and this led Moses to calculate to see how long God's day would be if His moment was forty days and nights.

Moses found that the smallest moment in which a human can perform a brief act is something very close to 10 seconds ($\frac{864}{90}$ of a second, to be exact) and that there are 9000 such human moments in a day of 24 hours. He multiplied the equivalent moment of God by the same number (9000×40) and the result was exactly one thousand years. (The length of man's moment is suggested in another part of the Bible.)

Thus the day of God and the day of man are both divisible into 9000 parts, giving forty days and forty nights as an earthly moment of God, compared to about ten seconds of man: therefore Moses declared the day of God to be one thousand years, and His moment to be forty days and forty nights.

Japheth, however, waited until the last, and only when he convinced himself fully that outside of the ark escape was out of the question, did he too enter. It must not be forgotten that they doubted the safety of the ark, and with reason. It was the first human experience with a structure upon the stormy waters, or with such a very large structure, and how were they to know that it would not turn over and be smashed to pieces? Thus Noah was the first of them all to trust in the covenant of God, that He will save them in the ark; then came, in that order, his sons, Shem, Ham, and Japheth.

588. In other words, here in this verse is given the reason for the continual listing of Noah's sons in the Bible, as Shem, Ham, and Japheth, in that order, though Japheth was the oldest and Shem the third. (6:10, 9:18, 10:1) Later, when the Biblical record gives the generations of Noah's children Japheth's are given first then Ham's, finally Shem's generations, according to the actual priority of their birth (chap-

ter 10). In one place Japheth is actually mentioned as the oldest brother (10:21), yet in mentioning them, the order is always reversed and Shem is mentioned first. Shem earned the right to be named first because he followed Noah first in entering the ark and thereby showed his trust in God; so he takes the place of the eldest in being mentioned first. The Bible thus gives us in this verse the first "Who's Who" among men and the true example of how such records should be made up in the future.

589. Men may compile their records of "Who's Who" by putting down names in the order of rank, so-called nobility, rating as to wealth, or other social achievement, but this will not be the record of "Who's Who" as accepted by God; for the real record of priority in mankind can only be ascertained by men's rank in spiritual worth, and as to their willingness to depart from the wicked.

They followed God's commandment in entering, the men together first, and the women together next. The reason for this will be given later.

14-17 THEY, AND ALL THE ANIMALS . . . TWO AND TWO OF ALL FLESH . . . MALE AND FEMALE . . . AS THE GODLY SPIRIT OF LAW AND ORDER HAD COMMANDED HIM: AND THE GODLY SPIRIT OF MERCY ENCOMPASSED HIM. AND THE FLOOD WAS FORTY DAYS UPON THE EARTH, AND THE WATERS INCREASED, AND THEY BORE UP THE ARK IN A WAY THAT IT WAS RAISED ABOVE EVERYTHING UPON THE EARTH.

(A.V. They, and every beast after his kind . . . two and two of all flesh, . . . male and female . . . as God had commanded him: and the Lord shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.)

590. The extra clean animals and birds are not taken into account here; they were suggested to Noah by the Godly Spirit of Mercy as something voluntary and it was merely a suggestion that they might be useful; we know now that they were to be used for burnt offerings. Here the Bible mentions only those taken in for purposes of propagation and which the Godly Spirit of Law

and Order commanded Noah to take in twos, male and female. The whole ark was, thus, equally divided in male and female flesh, the humans as well as the animals. It was the wish of the Godly Spirit of Law and Order that the new world should begin and continue to replenish the earth by couples only; two and two of all flesh, unlike the sinful generations of the time before the flood,

who multiplied themselves by disregarding the natural law of one female for each male.

591. When it came to giving special divine protection for living things, God would do it only for faithful couples of male and female, but not for such as widen his system of true natural mating, purposing procreation, into pursuit of fleshly lust through free intercourse with any female or with any male coming along. It was a suggestion made to Noah and his family that only true and faithful couples may expect divine protection in life, and the blessings of God of all kinds. Faithlessness in the life of a couple removes them from the divine providence, and those who are guilty of it are left to the blind chances of nature. Since the ark had to have divine protection constantly, if it was to be safeguarded from destruction which threatened it at almost any moment, all those in it who were to propagate their kind, man as well as animal, had, therefore, to be in couples only, male and female, one female for each male; and one may well imagine how faithful each one of them, especially in the case of the humans, in the ark was to the other, how dear they thought the other, trembling at the thought that they might lose their mates; and by such true love and faithfulness they certainly deserved the protection of God completely; and they had it. Such loving and truly faithful couples God could not and would not destroy: it would have been contrary to His Spirit of Mercy.

592. The name of God is changed here again to that of His Spirit of Mercy. It was the Godly Spirit of Law and Order Who commanded Noah to do things and Who spoke to him about the flood, but it was the Godly Spirit of Mercy Who encompassed him and the whole ark, protecting him against the storming flood-waters, lest the ark be destroyed and those within perish.

According to the critics who printed the Bible in colors like a crazy-quilt, each color denoting another author and another period of writing of each

differently colored part, verse 16 of which we are speaking here is to be divided into two colors, since two different names of God are mentioned in it.

Nothing could be more mad than such a statement, for, as already explained here, the names of God are used according to each occasion or act. The Godly Spirit of Law and Order officiated in everything pertaining to the flood and its destructive work, while the saving of the ark and its inmates was the province of the Godly Spirit of Mercy. Moses simply follows that rule of his all through his five books to name the power of God proper for each occasion.

593. While in verse 12 of this chapter the record has: "And the rain was upon the earth forty days and forty nights," it says in this part here: "and the *flood* was forty days upon the earth." This is the Bible's way of telling that it all started as a rain and then turned out to be a flood. The code has it that any great catastrophe coming upon mankind is for the latter's sins; hence it starts more or less gently giving the sinful their last chance to repent and avoid the calamity. If they do not repent, however, the natural violence increases, and the catastrophe finally occurs, and takes its toll as intended. When Noah was encompassed by the Godly Spirit of Mercy it was this Spirit of God's Mercy that prevailed at that time upon the earth and the sinful generation had its last chance to repent and save itself. The Godly Spirit of Mercy was still prepared to continue the coming of the waters as a heavy rain which would not destroy the earth or man; but the sinful generation would not think of repenting and the earth was given over to the Godly Spirit of Law and Order, which turned the rain then into a flood and brought destruction. The moral is: It is never too late to repent and to avoid punishment and destruction. Even the hopelessly sinful generation of the pre-flood time was given that chance.

594. The ark did not strike any mountains or structures, or trees, so it

was neither smashed nor badly shaken. It was borne by the waters in safety, avoiding collision with anything that might destroy it or damage it in any way. The common translation in this

place merely describes the fact that when the waters increased, the ark was raised from the earth; but who would not know that?

18-21. AND THE WATERS PREVAILED EXCEEDINGLY . . . AND THE MOUNTAINS WERE COVERED, AND ALL FLESH THAT MOVED UPON THE EARTH, OF BIRDS, AND OF CATTLE, AND OF BEAST, AND OF EVERY CREEPING THING . . . EXPIRED; AND EVERY MAN.

(A.V. And the waters prevailed . . . exceedingly . . . and the high hills were covered . . . and all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.)

595. Once the flood did start, the high-rising and stormy waters destroyed everything on earth quickly and thoroughly, for it was not God's act to punish the sinners and make them suffer, but a necessity to destroy them. The detailed description of the flood, as given in the original text, with the additions which the rules of the language make to the literal part makes an account of the most terrible and swift destruction that this earth has ever known. Life on earth must have perished in the first few minutes after the real calamity began. The water raged with such force that it crushed and squashed everything in a moment, and it was done purposely to avoid causing painful agony to the destroyed; since, as was already explained, and for other reasons they were born to that fate, and it was not to the pleasure of God to extinguish so many lives at one time; so they were obliterated almost instantaneously to spare them suffering. It was actually a most merciful decease for those who were wiped from the face of the earth; since they lost their lives almost at once without feeling any pangs of suffocation or torture.

596. If it were not for the purpose of telling us about the swift destruction of life, the record would not have to stretch out its account of the swift outbreak as it does; it would suffice to tell us that there was plenty of water and that everything was more than covered. Hence we have the detailed description of the severity of the flood to impress the fact that the destruction of life was extremely swift, practically instantaneous, and so was merciful.

597. In describing the perishing of all life, the order of physical and spiritual possibilities of endurance is given. Birds, as the weakest, are mentioned first; next the household and other such dumb animals; next the wild beasts who are cunning enough to climb high mountains and trees; next the creeping things, insects and worms hiding in the ground; and last man, who surely climbed to the tops of mountains, but the waters covered these too. Man is included among all living creatures who expired, meaning what is well known to be the loss of the breath of life and the decay of the carnal body soon after, which does not, of course, mean death for the living soul of man, who leaves the body simultaneously with the breath of life. ^[7]

(7) The common translation having here, "died", instead of expired, is wrong. It might as well have anything it pleases here, if it wishes to contradict the original, because the Hebrew word used here means unquestionably, for very good reason, "expiration", which is something entirely and totally different from death, as will be explained in the next verse.

22. ALL IN WHOSE NOSTRILS WAS THE SOUL OF LIFE-BREATH, OF ALL THAT WERE IN THE DRY, DIED.

(A.V. All in whose nostrils was the breath of life, of all that was in the dry land, died.)

598. This is not a useless repetition of what was already said in the previous verse. The Biblical record makes it clear here once for all time, that man does not die when expiring, and therefore it says first, that all living creatures, including man, expired, and then it adds: "All in whose nostrils was THE SOUL OF LIFE-BREATH (to exclude man who has a living soul) DIED!" Hence, whenever death of man is to be mentioned later in the book it is to be understood as expiration, as death of the flesh-body only. In some cases, such as in the deaths of important per-

sons like the patriarchs, the Bible makes it doubly clear by saying: "And he expired when he died," indicating, plainly, that his death was only that of expiring, of giving up the breath of the clay body, but not real death. (See sec. 406.)

599. The original text has here clearly, that those with the SOUL OF LIFE-BREATH died; it actually uses the three words; "Soul, Life, Breath"; to differentiate it from man's soul, always carefully called LIVING SOUL expressed in two words. The two expressions refer to different worlds; the former being thoroughly earthly, the latter purely heavenly, in origin. ^[8]

23. AND THE FLOOD ERASED EVERY SUBSTANCE WHICH WAS UPON THE SURFACE OF THE GROUND, FROM MAN TO CATTLE, TO CREEPING THING, AND TO BIRDS OF THE HEAVENS; AND THEY WERE ERASED FROM THE EARTH; AND ONLY NOAH AND THEY THAT WERE WITH HIM IN THE ARK REMAINED.

(A.V. And every living substance was destroyed which was upon the surface of the ground, both man, and the cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth, and Noah only remained alive, and they that were with him in the ark.)

601. It was not merely that all the living things of the time before the flood were wiped out, turning after death into dust, but that they were com-

pletely erased, so that nothing should remain of them, even in transformed substances, as the record goes on to tell. After being crushed and destroyed they

600. (8) According to the common translation, we have here a ridiculous repetition, entirely superfluous. It has just been said in the previous verse that everything which had life in it died, so why say it again? There isn't another book in the world so careful to avoid superfluity, or adding a single letter without some important significance in it; and suddenly it repeats the same thing, verse after verse. The common translation has here too without any justification, unwarrantedly, baselessly, and inexcusably incorrect, "breath of life", instead of "soul of life-breath". It suggests including also the death of man under those with a "breath of life" in them, and by this it kills one of the most important points of Biblical teaching, that man has a living soul which is immortal, and that he is not like an animal, just having a breath of life in him, and thus entirely mortal. In truth, the verse uses here the expression, "soul of life-breath", purposely to *exclude* man, because he is the possessor of a "living-soul", in addition to his having a "breath of life".

were disintegrated and rinsed off into the oceans. They have caused the earth's destruction, and the earth would not have them again in any shape or form, not even as part of her dust, so their corpses were rinsed off from the earth, never to be used again in any material substance upon the earth.

602. The record does not have to tell us that Noah and those with him were in the ark, or that it was the ark that protected them from the general destruction, that being, of course, self-explanatory. Neither does it have to tell us merely the fact that they were the only survivors. The whole story tells it, and still more is to be told about it, but what the record does want to tell us is that in the natural order of things the ark was no protection either in such fearful destruction. Should anyone else have built such an ark and entered it he would surely have been destroyed even so. It was not the ark which preserved them all, it was because it was Noah's ark; because God told him to build it; because God encompassed it, and because the others,

his family and the living creatures, were with him, and he was interested in them as father of the family and owner of the stock. It was only because of him that those with him and the ark itself remained; therefore it was not the ark, it was the man. In other words: it was the man who saved the ark, not the ark which saved the man.

603. In a wider sense, as a moral lesson for the future generations, the Biblical record means to teach us that in any destruction expected in a land or a whole civilization, it isn't those who will hide themselves in some ark of their own design who can hope to escape. Not those who depend on the superior size of their army, armament, or gold-supply will be saved and remain alive; but only those who will build for themselves a spiritual ark, an ark of God, one inspired by righteousness and justice, will be encompassed by the Godly Spirit of Mercy, and be able to withstand the general destruction! Thus only Noah remained, because he was Noah, and not because he had an ark to escape in.

24. (And they remained) **THOUGH THE WATERS PREVAILED UPON THE EARTH AN HUNDRED AND FIFTY DAYS.**

(A.V. And the waters prevailed upon the earth an hundred and fifty days.)

604. Noah did remain in spite of the fact that the waters continued to prevail and to do their work of destruction for a long hundred and fifty days, the most turbulent hundred and fifty days the world ever endured, which would be enough to destroy even the strongest modern super-dreadnaught.

Besides emphasizing the fact that it was only miraculously that Noah's ark was saved during this terrible hundred and fifty days, the exact time mentioned in the story of the flood here and in other verses concerning this story is given also for another important reason. In truth it makes little differ-

ence how long the whole flood lasted, or any part of it, and the Bible would not have to tell it to us to be entertaining simply, nor does it do so for this purpose. Is it not enough for us to know just the fact of the flood itself? But, as pointed out, it gives us important information, out of which we are to learn something later. The dates and the months showing when the flood started and when it was ended and the number of days given for every phase of the flood are indeed a necessary part of the record, and the explanation of it all is incorporated in the original text at the end of this story when the flood is said to have ended. (See sec. 611.)

1. AND THE GODLY SPIRIT OF LAW AND ORDER HAD REMEMBERED NOAH, AND ALL LIVING (his family), AND ALL THE CATTLE . . . AND THE GODLY SPIRIT OF LAW AND ORDER CAUSED TO PASS A NEW SPIRIT OVER THE EARTH, AND THE WATERS ASSUAGED. ^[9]

(And God remembered Noah, and every living thing, all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged:)

606. The spirit of rage, violence, and destruction was replaced by a new spirit of calm normality, and the rescue of Noah was soon to come.

The Godly Spirit of Law and Order had remembered Noah and those with him all the time, while the destruction was going on, hence He let the waters prevail and storm as long as it was necessary for the clearing and cleansing of the earth which they were to accomplish. While the Godly Spirit of Mercy encompassed the ark and saved it from destruction, His Spirit of Law and Order supervised the general destruction, but remembering Noah all the time, and as soon as the cleansing of the earth was finished, He hurried to bring back normality upon the earth.

607. By saying that besides remembering Noah, God also remembered all the living and the cattle, it is obvious that under all the living, Noah's family

is meant. Otherwise why mention the cattle separately, since they too were living? It was to denote the two most important possessions of Noah, his family and his live-stock. Actually it means: God remembered Noah and all other life, and the cattle, and it is as if it said, "everything alive, whether man or cattle." This is clear in the original, but may appear peculiar in translation.

608. God remembered them and hastened to deliver them as soon as it was possible. When man is powerless to help himself, he must not despair; there is always divine help to rescue him, if only he deserves it. God remembers those who are helpless and despondent, and He will even change the spirit of the earth and of all nature to help those who need and deserve aid, as He did for Noah, when He actually passed a new spirit over the earth.

2-14. THE FOUNTAINS OF THE DEEP AND THE VENTS OF THE HEAVEN WERE STOPPED . . . THE WATERS RETURNED FROM OFF THE EARTH CONTINUALLY . . . AND IN THE SIX HUNDRED AND

605. (9) The common translation: "He made to pass a wind over the earth", is wrong. As in Genesis 1:2, "wind" and "spirit" are erroneously interchanged here. Why would a wind cause stormy waters to quiet, as seen by the end of the verse? It was to remove the wind that a new Spirit of God was needed. The waters quieted down, hence all the time previous they were extraordinarily stormy, so much so that it required a new spirit over the earth to quiet and appease it. The earth had to return to normal first; return to her old natural way of rotating smoothly, instead of jumping and jerking as she did during the flood, in her excited state; hence she needed a new spirit to quiet her of her rage and wildness, and this was what God made to pass over her. The new spirit quieted and slackened her in some way, ending her uncertain rotation, and that made the seething waters to be assuaged as well. According to the common translation, rendering the same word as "spirit" in Gen. 1:2, and as "wind" in this verse, which should be reversed, it was the spirit of God which made the earth rotate swiftly, and it was the wind which slackened her movements; obviously, it is wrong in both cases, since the words are made to work contrary to their natural meaning.

FIRST YEAR (of Noah's life) . . . **IN THE SECOND MONTH, ON THE SEVEN AND TWENTIETH DAY OF THE MONTH, WAS THE SURFACE OF THE EARTH DRIED.**

(A.V. The fountains also of the deep and the windows of heaven were stopped . . . and the waters returned from off the earth continually . . . And it came to pass in the six hundredth and first year . . . and in the second month, on the seven and twentieth day of the month, was the earth dried.)

609. This stopping of the fountains happened after the first forty days, and one can imagine how much water was brought upon the earth. After the forty days, the waters began to retreat little by little, but they were still storming dangerously for another hundred and ten days, but not so violently as during the first forty. After the 150 days, the waters fell gradually until the earth dried.

The fact that the flood lasted a whole year proves what a thorough cleansing the earth had gone through. The unusual volume of water had carried all the impurities into the oceans along with the corpses and carcasses, leaving the earth no longer defiled, as clean and as new as when she was first created.

610. The exact chronology of the flood giving the dates of its beginning, prevailing, falling down, and entire length, leaves the impression of a well-founded record which must have been known in the time of Moses by tradition from Noah's time. Unless the one responsible for the story of the flood was a deliberate deceiver and his dates are all given for the purpose of chicanery, the story hardly sounds like a legend; especially when its construction is so wonderful, and the moral lesson it teaches is so profoundly ideal and beneficent.

611. As pointed out before, however, (sec. 604), the different dates given in the story of the flood are for an im-

portant purpose; they are to prove that the years and months of those ancient times were the same as ours; in other words, we still have the same old calendar. The flood began in the six hundredth year of Noah's life, in the seventeenth day of the second month, and it was all over after twelve months' time, stated in the record to have ended in Noah's six hundred and first year, proving that a year meant twelve months with them. Then again the record states that from the seventeenth day of the second month to the seventeenth day of the seventh month (five months in all) passed one hundred and fifty days, thus they counted a month as having thirty days. This is all exactly in accordance with the Bible calendar which has never been changed, and shows undeniably that the time of those ancient peoples was divided by them as in our own time into years of twelve months of about thirty days each.

612. Those critics who maintain that the years of the ancients were shorter than ours and that about one hundred years of our time was eight hundred years of theirs, are cordially invited to explain the dates in the story of the flood in accordance with their theory. If unsuccessful they need not despair; any book showing the Biblical months and dates will help them to become convinced that the ancients had exactly the same calendar, the same length of month and year — unless, perhaps, their days were shorter!

15-16. AND THE GODLY SPIRIT OF LAW AND ORDER SPOKE UNTO NOAH, SAYING: "GO FORTH FROM THE ARK, THOU, AND THY WIFE, AND THY SONS, AND THY SONS' WIVES WITH THEE.

(A.V. And God spake unto Noah saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.)

613. The order in which they were to leave the ark is different from that which they followed before in entering (6:18). In entering, it had to be Noah and his sons, and Noah's wife and the sons' wives, men separately and women separately; while in leaving the ark it was Noah and his wife, and the sons and their wives, each family united again after having been separated in the ark. The Biblical record is careful to maintain this arrangement in all places where it is mentioned (6:18, 7:7, 7:13; and here). While in the ark, the men were forbidden close contact with their wives; only when leaving were they permitted to be again man and wife together. This teaches a moral lesson for all times; that in periods of general distress, no individual is to allow himself even in strict privacy any extra happiness, any pleasure of any sort, except actual sustenance of life by food and drink. The Biblical verse which verifies this moral, according to the rules of the language mentioned before, is found in: "And unto Joseph were born

two sons before the years of famine came." (Genesis 41:50) The time specified, "before the years of famine came," is superfluous, and it does not mark any special or easily identified time, but it is inserted, for the same moral reason, to indicate, that though Joseph was the premier of the land and the supervisor of all food, he separated himself from his wife as soon as the famine years and the general distress began. When human beings all about us are starving and suffering, it is not right for the more fortunate few to afford themselves any joyful celebrations, even such as the birth of children. How different and how deplorable is the morality of men and women even in our times, when, during periods of depression, general suffering, or in war time, with many starving, unemployed, or dying upon the battlefields some of our more fortunate men and women indulge in gay life, drinking, dancing, and more excessive pleasures of luxurious and sometimes vicious kinds!

17-21. "BRING FORTH WITH THEE EVERY LIVING THING . . . THAT THEY MAY BREED ABUNDANTLY . . . AND MULTIPLY UPON THE EARTH" . . . AND NOAH WENT FORTH . . . AND EVERY BEAST . . . BY FAMILIES THEY ALL WENT FORTH OUT OF THE ARK . . . AND NOAH BUILDED AN ALTAR UNTO THE GODLY SPIRIT OF MERCY . . . AND OFFERED BURNT OFFERINGS ON THE ALTAR . . . AND THE GODLY SPIRIT OF MERCY SAVORED THE SMELL OF NOAH'S SINCERE GRATITUDE, AND HE SAID UNTO HIS HEART: "I WILL NOT AGAIN CURSE THE SOIL ON MAN'S ACCOUNT, FOR THE FORMULATION OF MANKIND'S HEART WAS ALL EVIL ONLY IN ITS YOUTH; NEITHER WILL I AGAIN HAVE TO SMITE EVERY LIVING BEING, AS I HAVE DONE."

(A.V. Bring forth with thee every living thing . . . that they may breed abundantly . . . and Noah went forth . . . Every beast . . . after their kinds, went forth out of the ark . . . And Noah builded an altar unto the Lord . . . and offered burnt offerings on the altar.

And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of a man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.)

614. Even the animals cared not to mate while they were in the ark; probably through some instinct of fear, thus the extra words, "that they may breed upon the earth," indicating clearly that they did not breed while in the ark; certainly it would not become man to behave with less self-restraint than the animals.

615. The text has it expressly: "By families they went forth"; and not as in the common translation, "after their kind." Furthermore, it includes also the four human families, mentioned before: "And Noah went out," etc., telling afterwards about the creatures which went out also, and adding that they all went out by families. Each male went out together with his female. This was the first time they were near to one another since they had entered the ark more than a year ago; thus it can not mean that the human families would be included under the expression, "after their kind"; and it does not have any such expression here; it is most unquestionably, "by families"; which correctly covers all the one time inmates of the ark who went out, embracing the four human families as well, indicating at the same time the above mentioned hint that while in the ark the families were separated.

616. We also learn from the text that Noah did fulfill the order to take extra specimens of the clean animals and fowl. He must have understood that they were to be burnt offerings, and he offered them now joyfully, thanking the Godly Spirit of Mercy for returning him safely to life upon the earth. The God-

ly Spirit of Mercy savored the offering, because it was the most sincere worship any man had given Him since creation, and truly did it please Him.

617. God said unto His heart that no such horrible thing will ever have to happen again, that never will there have to be another flood to destroy all life; the Bible figuratively pictures God consoling Himself that He will never again have to treat mankind so terribly.

618. As we have seen in the previous explanation (sec. 545) the first seed of mankind was fated to be destroyed from creation; hence, "Mankind's heart was all evil only in its youth." The next seed of mankind will not be all evil. Man will do evil to some extent, greater or lesser; the earth will have its complaints and occasionally punish man, here and there becoming abnormal, but the whole of mankind will never become so thoroughly evil and corrupt as youthful mankind before the flood.

619. Therefore there will be no further occasion to curse the ground generally, all of it, and so completely that it will break out into another flood as it once did. There will be calamities, loss of life, parts of mankind will perish because of evil-doing, but never to become so general and widespread as to destroy again all life, as it was done during the flood; hence no more is God to smite *every* living being! God consoled Himself, thus, that the history of the flood will never be repeated; and indeed, it was not pleasing to Him to have it occur.

22. "FOR THE TERM THAT THE EARTH IS TO REMAIN EXISTING, SEED-TIME AND HARVEST, AND COLD AND HEAT, SUMMER AND WINTER, AND DAY AND NIGHT SHALL NOT CEASE."

(A.V. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.)

620. For the future, the seasons of the year are to remain in their proper order. Unlike the year of the flood no other year will ever again have a complete cessation of seed-time, harvest, and so on. Now and then will destruction befall a part of the earth, but the destroyed earth, in part, and the rest of the earth, will remain as usual undisturbed so far as the natural course of life is concerned. Thus the seasons, the climate, day and night, and life in general will continue for ever, as long as the earth is to last; this was not the case during the year of the flood. Not only seed-time, harvest, summer, and winter ceased, but even day and night were disregarded of their appointed rounds; such great calamity, the Bible asserts, will never again strike the earth! Nature as a whole was stabilized, never to get out of order again completely. Mankind proper finally was here, and it was to inhabit the earth for good.

(The common translation in saying

above (verse 21), "for the imagination of man's heart is evil from his youth," has failed to grasp the meaning of God's words, thus rendering the conclusion of the verse thoroughly illogical and without any good reason. Why should mankind of the future be spared destruction when its young men will recurrently be evil, thus being bound to bring destruction, as it once occurred already? The truth, however, is that God did not speak of the youth of individual men, but of the historical youth of the human race as a whole. In that early time all men, regardless of age, were evil. In the future young men may, probably they will be, evil. But there will be multitudes of mature men in every generation who are good; therefore there will never again be a wholly evil generation deserving of total destruction. The true text of the original thus gives a good reason why future mankind is not to be destroyed, while the A.V. makes God contradict His own premise!)

1. AND THE GODLY SPIRIT OF LAW AND ORDER BLESSED NOAH AND HIS SONS, AND SAID UNTO THEM: "BE FRUITFUL AND MULTIPLY, AND SPREAD OUT OVER THE EARTH.

(A.V. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.)

621. The blessing, "and conquer it," which was given to Adam (1:28), and which was explained to be a duty (sec. 188 and 202), was not mentioned here to Noah. This he well knew from what was told to Adam and from what happened to his generations for not heeding the advice of God. He was simply reminded of the old words, briefly, so as to say: "You have the old blessing, 'be fruitful, multiply, spread over the earth, etc'." But he was given here also an extra blessing as seen in the next verse. From the moral standpoint, as ex-

plained in section 188, that man was to conquer the animal instincts within himself, it was no more a question of "conquering it" either, but of choosing. Noah's generations were to be much smaller in stature, weaker, shorter-lived, and less passionate, and after seeing what happened to the first sinful mankind, are not even to be looked upon as great warriors and conquerors of sin, but as wise and practical choosers of the only thing good for them; hence, it did not have to be repeated.

2. "AND THE FEAR OF YOU AND THE DREAD OF YOU SHALL BE UPON EVERY BEAST OF THE EARTH, AND UPON EVERY BIRD OF THE AIR, UPON ALL THAT MOVETH UPON THE EARTH, AND UPON ALL THE FISHES OF THE SEA; INTO YOUR DOMINANCE ARE THEY GIVEN.

(A.V. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.)

622. Before the flood, the beasts were not afraid of man, but neither did man fear them. He could pick up a lion or tiger, throw him upon a stone and smash him to pieces, and he could fell a wild buffalo or rhinoceros with a kick. But the generations of Noah were to become gradually much weaker, and they would no more be a match for the ferocious beasts. The latter were there-

fore made to fear man and to run from the sight of him. They would attack him only when cornered and forced to defend themselves.

623. In a smaller body, less sinful than those of the time before the flood, the living soul from God will fill up man completely and radiate its light upon his face all around him in a manner that somehow frightens all animals from him.

It even frightens away other humans from harming him, as will be explained here.

According to the Bible, every human has such a shadow of God upon his face and all about him, shining from the living soul of God in him, and striking fear into the hearts of all creatures or humans who might attack him. Only after a man, or a whole nation, sink deeply into grave iniquity do they lose that shadow of God, as was explained before (sec. 299), the living soul dies little by little with every evil deed a man commits. The living soul then loses its spiritual strength and its radiance inside and outside the sinners, so that the latter lose their shadow of God. It means that they are no longer under the full protection of God; anyone may attack them without feeling fear; anyone may kill or destroy them easily. At any rate, such shadowless sinners have no chance whatsoever if they encounter a human foe who still has the shadow of God upon him. In an encounter with such a human foe the man without a shadow is sure to lose, even if he has all the physical advantages with him, because he has not the divine protection, which his foe has.

This statement is corroborated by many parts throughout the Bible.

624. Joshua and Caleb, who went to inspect the land of Canaan, reported to Moses and the Israelites the easy chance of conquering the Amorites, basing their belief on the fact that the enemy is shadowless, hence weak and easily conquered. As the Bible asserts, the Amorites and the neighboring nations of that time were sunk deeply in base idolatry and the worst sort of adultery, so the

report of Joshua and Caleb said: "Fear ye not the people of the land: for they are bread for us (as easy to conquer as to eat bread), their shadow is departed from them, while God is with us." (Numbers 14:9)

The translators rendered the original "their shadow" by "their defense"; but the original actually has "their shadow"; the idea is that they were so wicked that the shadow of God was no more upon their faces, and thus the Israelites could be sure that in an encounter with a people having God with them, and still possessing the shadow of God upon their faces, the enemy will fall quickly and easily, which turned out to be true. ^[1]

The Psalmist too, makes mention of the shadow of God upon man. In one of his psalms he says: "God is thy guardian, God is thy shadow upon thy right hand." (121:5) The common translation has there, "thy shade," but it really says, "shadow," in the original, referring to the shadow of God mentioned here, which was the blessing of God given to Noah for all his future generations, for each man and woman, provided that they do not lose it altogether, or partly, by evil-doing.

625. In the words, "all that moveth upon the earth," is included man himself; even he is frightened away from attacking another man in whose face can be seen the shadow of God.

By the fact that the animals were made to fear and to dread man, because they hide themselves rather than going to attack him, man is given dominance over them, just as if possessing the physical strength of the men of old. By

(1) This is proved true to a certain extent by the fact that many dishonest people, from time immemorial have tried to put on a false shadow of God upon their faces, even if it is by external means only, by acting as religious men or actually impersonating pious men. This helped them to hold the respect of the ignorant, at least, who mistake external appearance for internal radiance. Another proved fact is that a clever detective will often arrest a man for no visible reason except that he did not like the suspect's face, and it would turn out that the suspect was really a dangerous fugitive. In such a case there was no shadow of God upon the man's face, and the detective had somehow perceived it, though he would hardly be able to explain in words just what there was lacking in the man's face which had caused him to suspect the criminal.

being more intelligent, man can shoot them from far with an arrow or bullet, or he can trap them with cunning devices, hence the blessing of being feared

and dreaded stands man in as good stead as if he had the real physical power of subduing the beasts with his bare hands.

3. "EVERY LIVING THING THAT LIVETH SHALL BE FOR YOU AND FOR THEM TO EAT, EVEN AS THE GREEN HERBS HAVE I GIVEN YOU ALL THINGS TO CHOOSE FROM.

(A.V. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.)

626. The same expression, "to eat," is used here as was used in connection with Noah's storing up of provisions in the ark. (Sec. 579) Thus it means the same thing here too: "for you and for them to eat." Since the previous verse speaks about the beasts of the earth and the fowl of the air, that they are given into man's dominance, this verse refers to both man and beast. Every moving thing shall be for both of you, for man and for beast to eat.

627. Man has the right to eat meat, the flesh of living things, but only in the way that he eats the green herb, meaning that he is to choose what is good for him, as he chooses his herbs. He does not eat all sorts of green herbs; he leaves some kinds to the animals exclusively, so he must also leave the meat of certain living things to animals only. He must not eat insects, rodents, or monkeys and the like. These are for the fowl and the beasts to eat. The explanation, "even as the green herb," is entirely superfluous otherwise in the first place; and in the second, why not say, "as you eat bread," or, "as you eat fruit"? These would certainly be more striking examples in this case than green herb but bread or fruit would not convey the idea of discrimination in food, while herb does splendidly.

628. Thus the very first law given to man in the new world was dietary. It told him that he must not eat everything edible, because certain things are not meant for his mouth, and must not enter it. Noah must have known, by the way, which animals and birds are to be considered clean, because he was advised to take into his ark two of each unclean and seven of all clean animals; therefore the dietary law for him, to leave all unclean living things as food for the animals, beasts and birds. Meat as a whole and generally is to be food for man and animal alike, but man is to be discriminating and to leave some meats for animals only, just as he may and does eat herbs, picking those that are good for him and leaving others for herb-eating animals only. Incidentally, the second law given to him to observe was also dietary, as we shall see from the next verse, and this proves that the first and most important thing for man is not to defile his mouth by unclean food. This is indeed the most important thing for man, because unclean food and unsuitable meats deteriorate his blood and make him susceptible to many strange illnesses, and often even affect his character; so the Bible warns him of this for his own physical and spiritual good. (See sec. 519)

4. "BUT FLESH WITH THE LIFE THEREIN, ITS BLOOD, SHALL YE NOT EAT.

(A.V. But flesh with the life thereof, which is the blood thereof, shall ye not eat.)

629. For many centuries after Noah and up to the time of the present era, it

was customary to cut off a piece of the flesh of a live animal, cow, sheep, or other

beast, and eat it raw with its blood yet warm, or roast it after it was cut off in such a manner. It was considered a bad thing to kill the animal first and then eat of what they called the dead body, so they would cut the animal in pieces while it was yet alive, and this is exactly what God prohibited man to do for several reasons, one of them because it is brutal and it also makes man brutal, which is abhorrent to God.

630. The record tells us here, by the way, a very important fact about the blood of animals; namely, that it is the life of all flesh; in other words, that life, whatever it be, is *incorporated* in the blood of all living things. It is not in the flesh, muscles, or bones; it is not in the gray matter of the brain, or in the nerves, and it is not a detached spirit flying around in the body as something quite independent; it is in the blood. It animates the whole body. Hence blood is life, and the source of instinct, for without life there IS no

instinct; the fact that blood is the life and instinct of all creatures proves a second fact, that life does not give anything but instinct. It does not give speech, wisdom, conscience, and all the other spiritual qualities found only in man, thus man possesses some special, added, extra spiritual virtue, which is, of course, the heavenly living soul in him.

631. Another conclusion to be drawn from the above, is that the blood of animals is not fit for man to eat. It has animal instinct in it and it deteriorates the blood of man, instilling and implanting in him the animal spirit, the earthly and the base. "Its blood shall ye not eat," is a good advice by itself. To a great degree it is the secret of human deterioration, of man's blood-thirstiness, leading him to murder and war, unfortunately so often demonstrated. The fact that animal blood is still finding its way into human food is probably the chief reason for the shedding of human blood, in many ways.

5. "BUT YOUR OWN BLOOD, BECAUSE OF YOUR OWN LIFE IN IT, I WILL AVENGE; FROM EVERY IMMORTAL SOUL WILL I AVENGE IT; BOTH, SHED BY THE MAN HIMSELF (suicide), AND SHED BY ANY MAN'S BROTHER, WILL I AVENGE THE LIFE OF MAN.

(A.V. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.)

632. Speaking about the shedding of man's blood, the record mentions the only two possible offenders in such sin-bearing responsibility: suicides and murderers.

Man must not kill himself either. He did not come into life by his own choice and he must not cut off his life

at will, or he too will be punished for shedding man's blood, though it is his own. That is, by the way, a clear Biblical assertion that there is punishment in after-life, for how could a suicide be punished if there be no after-life, and no judgment or punishment in it? ^[2]

633. (2) The text says expressly: "from every immortal soul will I avenge it." It uses the same word as in the following verses: "And his soul abhorreth bread." (Job 33:20), "His life draweth near to the grave, and his soul to things deadening it" (ibid. 22), "He delivered his life from going into the grave, and his soul will see the eternal light" (ibid. 28), "For the enemy has persecuted my life, he hath smitten my soul down to the ground" (Psalms 143:3). In all these verses the A.V. erroneously reverses "life" for "soul" and "soul" for "life" which is nothing uncommon with the common translation.

In this verse the A.V., thus, omits suicide entirely, and by this it not only is wrong as to translation, but it also eradicates the fact of punishment in after-life, which the Bible maintains most clearly.

6. "WHOSOEVER EVEN SHEDDETH BLOOD OF THE MAN IN THE MAN (not slaying him), HIS OWN BLOOD WILL BE SHED; FOR IN THE SIMILITUDE OF GOD MADE HE MAN.

(A.V. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.)

634. Shedding man's blood in the man, is the crime of shedding his blood without actually killing him, such as wounding him, or causing his blood to run away from his head through making him to become pale by pain, or shame, or threats, or by oppressing him, or pillaging him. All these mean to "shed man's blood in the man himself."^[3]

Not "shall be shed" as in the common translation, but, "will be shed"; there was no blank order given them that any man may kill a murderer. Later in the Bible when this point of justice is mentioned, it prescribes judges, witnesses, a thorough investigation, and

it makes it very hard to punish a murderer; hence Noah was not given a free hand to shed the blood of an accused murderer; it was neither the time, nor the place for that, yet. Noah was merely told that murder is a great sin, which God will avenge, and that even those shedding man's blood by other evil deeds such as were mentioned above, will also be punished; for in some way their own blood will be shed likewise, at a later time.

Man was made in the similitude of God, and God will punish all those who either kill a man, or otherwise interfere with man's blood.

7. "AND YOU, BE YE FRUITFUL AND MULTIPLY; BRING FORTH ABUNDANTLY ON THE EARTH, AND MULTIPLY THEREIN (restrain not your increasing by shedding the blood of the unborn)."

(A.V. And you, be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein.)

635. The blessing to multiply was given Noah already in verse one. This time it is a command not to limit their fruitfulness by birth control or abortion,

these being forms of shedding man's blood; hence it belongs here where the other forms of shedding man's blood are enumerated and forbidden.

8-9. AND THE GODLY SPIRIT OF LAW AND ORDER SPOKE UNTO NOAH AND HIS SONS WITH HIM, SAYING: "AND I, BEHOLD, I AM ESTABLISHING MY COVENANT WITH YOU, AND WITH YOUR SEED AFTER YOU.

(A.V. And God spake unto Noah, and to his sons with him, saying And I, behold, I establish my covenant with you, and with your seed after you;)

636. In chapter six verse eighteen, God promised to make a covenant; here

the promise is being fulfilled. He is to tell them what the covenant will be.

(3) The common translation, "Whoso sheddeth man's blood, by man shall his blood be shed" may sound all right in the translation, but the Biblical writer would have had to be a novice, who just picked up a little Hebrew, to express the thought in such a broken form as that. What he really means, and expresses quite clearly, is the crime of causing anyone pain or suffering, as explained above.

10. "AND WITH EVERY LIVING CREATURE THAT IS WITH YOU, OF THE BIRDS, OF THE CATTLE, AND OF EVERY BEAST OF THE EARTH WITH YOU; FROM ALL THAT GO OUT FROM THE ARK, TO EVERY BEAST OF THE EARTH.

(A.V. And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.)

637. Here is undeniable proof that Noah did not have to take into the ark any other animals besides those he needed himself. Many of the animals, most of them in fact, were saved in some remote part of the earth, where the flood was not commanded to go, hence, "From all that go out of the ark, to every beast of the earth." There

were beasts on the earth somewhere that had not gone out of the ark, and the covenant specified that it included them too; if all living creatures of that time had been those of the ark only, there would have been no need to mention in the covenant the beasts of the earth as an addition to the beasts of the ark.

11. "AND I HAVE ESTABLISHED MY COVENANT WITH YOU ALREADY, AND THAT NEVER SHALL ALL FLESH BE CUT OFF ANY MORE BY THE WATERS OF A FLOOD, NEITHER SHALL THERE ANY MORE BE A FLOOD TO DESTROY THE WHOLE EARTH."

(A.V. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.)

638. The irregular form of the future tense is used here, past and future combined. A covenant to be established, which was established long ago. Indeed this was the plan of God, originally, at creation. The first human seed of Adam was to be destroyed completely, thus no covenant was made with man and the other creatures right after creation; but the second seed beginning with Noah was to remain in existence forever, hence

the covenant with them. This is what Noah and his sons are now told about. They are to get a covenant of God which was planned by God originally, even at the time of creation.

A destruction of the flesh might come some time, but never one of ALL flesh; and there might be a flood to destroy part of the earth, but never one to destroy the whole earth.

12. AND THE GODLY SPIRIT OF LAW AND ORDER SAID: "THIS IS THE SYMBOL OF THE COVENANT WHICH I MAKE BETWEEN ME AND YOU AND EVERY LIVING CREATURE THAT IS WITH YOU, FOR PERPETUAL GENERATIONS.

(A.V. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations.)

639. All covenants between men and God, and between men and men are coupled with some symbol characterizing the pledge and serving instead of a written agreement. The Biblical "sym-

bol of a covenant" means a sign to remind the parties to an agreement briefly of its essence, since written agreements were rare in those days. Thus, the symbol of the treaty of peace between

Abraham and Abimelech was made to be the "seven lambs"; — the word "seven" in Hebrew meaning also "to swear," the seven lambs were to remind the two parties to the covenant that they had sworn not to harm one another, just as lambs never think of harming one another. This covenant, being between God and all the earth with everything on it, and for all time to come, needed therefore a symbol for the pledge of

both parties, something everlasting in nature. There certainly could have been found nothing more fitting than that given Noah, both for its everlastingness, and for its exact parallelism of the terms of the covenant binding both parties. No written agreement could ever express it more clearly, and be so easily understood and remembered: the symbol being for that very purpose, to express clearly what the covenant is about.

13. "SINCE I HAVE SET MY RAINBOW IN THE CLOUD, IT SHALL BE HENCEFORTH FOR A SYMBOL OF THE COVENANT BETWEEN ME AND THE EARTH.

(A.V. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.)

640. "Rainbow in the cloud," is to be the symbol of the pledge of both parties, and also the very terms of the covenant binding them. In any spiritual darkness of mankind, there shall be a rainbow of shining human righteousness in the midst, and in every cloud of God threatening sinful earth with a flood, God shall not fail to see the *human* rainbow and disperse His clouds for the sake of the human rainbow. This explains the promise that never shall all flesh be cut off or the whole earth be destroyed again. Mankind, as the party of the second part, is to have a righteous minority amid any and all sinful generations; while God, as the party of

the first part, is to behold that minority and refrain from destroying the whole earth and cutting off all flesh because of that righteous minority.

641. The sins of mankind are thus poetically regarded as a cloud upon the earth, while the righteous minority is like the beautifully shining rainbow amid the spiritual darkness of the earthly cloud. And as the natural rainbow signifies the end of the cloudburst and the return of sunshine, so shall the human rainbow of the righteous minority signify the rescue from a general destruction and the return of life and sunshine for mankind.

14. "AND IT SHALL COME TO PASS, WHEN I BRING A CLOUD TO COUNTERACT A CLOUD UPON THE EARTH, THAT THE SPIRITUAL RAINBOW SHALL BE SEEN IN THE EARTHLY CLOUD.

(A.V. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.)

642. Whenever the whole earth shall be covered by a cloud of spiritual darkness, and when against that cloud over the earth, God shall bring a natural cloud ready to cause a new flood to destroy the earth (a cloud in heaven to counteract the cloud upon the earth), then God will see the rainbow in the earthly cloud.

643. A specific assertion is given Noah here, that whenever the earth will be spiritually dark, deserving to be destroyed for the sins of mankind, there will always be a minority of men upon the earth whose righteousness and purity of heart and deeds will shine like a rainbow amid the spiritual darkness of the majority. Though it is for man's

part to furnish the human rainbow of good amid the cloud of evil-doing, as his share in the covenant, yet God makes certain that man will surely have such a shining minority amid every sinful majority.

15. "AND I SHALL REMEMBER MY COVENANT, WHICH IS BETWEEN ME AND YOU AND EVERY LIVING CREATURE OF ALL FLESH, AND THE WATERS SHALL NO MORE BECOME A FLOOD TO DESTROY ALL FLESH.

(A.V. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.)

644. God is to remember the covenant that there must not be any other flood to destroy *all* flesh, and that there must be a righteous minority to prevent such total destruction; hence He will do

His share in preserving the righteous minority, lest the reckless sinful majority destroy it, thereby ignorantly endangering its own existence. The next verse corroborates this, saying it very clearly.

16. "AND THE RAINBOW WILL BE IN THE EARTHLY CLOUD AND I WILL SAFEGUARD IT; FOR THE PURPOSE TO MIND THE EVERLASTING COVENANT BETWEEN GOD AND EVERY LIVING CREATURE OF ALL FLESH, BECAUSE OF ITS BEING ON THE EARTH."

(A.V. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.)

645. In the common translation of this verse, the impression is made that God needs the rainbow in order not to forget His pledge, but this is, of course, ridiculous. "To mind" means here "to fulfill," not to remember. God promises that the human rainbow will surely be on the earth and that He will not fail to watch over it; hence, the pledge will surely be fulfilled.

God does more than just promise to respect the righteous minority of mankind. He pledges that there will always be a rainbow of shining human righteousness upon the earth, and that He will never fail to protect it, lest the evil-doers destroy it. Not that He will see the natural rainbow in the clouds above the earth, and remember by it His

promise to Noah, as the common translation has it, but He will watch over the rainbow of the shining human minority upon the earth, hence there will be such a rainbow in every sinful generation, and complete destruction of the earth will be out of the question. The purpose of the pledge is not only to remember, but to insure that there shall always exist the righteous minority, that God shall not fail to safeguard it; thus He will fulfill His promise. The minority of righteous men will make it impossible to destroy the whole earth, thus, the covenant will always be remembered and enforced. The last words, "because of its being on the earth," are explained in verse 17.

17. AND THE GODLY SPIRIT OF LAW AND ORDER SAID UNTO NOAH: "THIS SYMBOL OF THE COVENANT, WHICH I HAVE ESTABLISHED BETWEEN ME AND ALL FLESH, IS BECAUSE OF ITS (the flesh's) BEING UPON THE EARTH."

(A.V. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.)

646. It was the Godly Spirit of Law and Order Who spoke here to Noah, not the Godly Spirit of Mercy, because what He is telling him in reference to the covenant is not a concern of the Mercy of God, but a matter of law and order. The promise that mankind will never again be completely destroyed was one due to Noah, and to be earned lawfully by his generations. The fact that Noah remained upon the earth, and that he was the cause of all other flesh being on the earth with him, having escaped the general destruction, was already an act which made Noah appear on the earth as a human rainbow of righteousness amid the cloudy behavior of his generation. Furthermore, by proving that there is power in him to resist an evil majority, he also proved that his generations will inherit that power. At least one part of them will always resist the evil multitudes, and thus, the covenant must needs be established with Noah, unless God were to destroy a perfectly righteous minority for no fault of its own, a thing which He certainly could not and would not do. Thus, "the covenant which I have established be-

tween me and all flesh is because of its being upon the earth"; because Noah proved by his being upon the earth, that there will always exist a righteous minority and it will be entitled to the covenant. The fact is, that since Noah, there was and there always will be found a handful of God-fearing men, no matter how sinful the human race is generally, unlike the generation before Noah, when all flesh was corrupt and Noah was the only one resisting corruption.

One part of Noah's generations the world over has inherited Noah's virtue of withstanding general evil, and of remaining uncorrupted amid majorities that are sunk in corruption: it is for their sake that mankind often escapes total destruction. Hence there is a rainbow of human righteousness and God does see it all the time. This is, therefore, the meaning of the symbol of the covenant, "Rainbow in the cloud"; man furnishes the rainbow, while God sees it and keeps his promise to safeguard it and to suffer for its sake the sinful majority.

18. AND THE SONS OF NOAH, THAT WENT OUT FROM THE ARK, WERE SHEM, AND HAM, AND JAPHETH; AND HAM IS THE FATHER OF CANAAN.

(A.V. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth, and Ham is the father of Canaan.)

647. They are mentioned here in the same order as that in which they entered the ark, though the youngest was Shem, and the oldest Japheth; as it says later (Gen. 10:21) "Unto Shem also, the father of all the children of Eber, the brother of Japheth the oldest (of them all)," hence Ham was the middle son. Japheth is recorded in third place because he lost his right to Shem (sec. 588); while Ham remained where he was — the second; he neither lost his place, nor deserved to be advanced for anything. If he were the third he would

have remained there, and the record would have the order: Shem, Japheth, Ham.

648. At the time when the Biblical record was written, Canaan was already known as the part of mankind that is to be a total failure, soon to be uprooted and destroyed, as the whole land of the Hittites, including Palestine, was; so the mention is made that Ham was their progenitor, and it was he, as is told later who first failed to live up to the covenant, hence the failure of his posterity.

19. THESE THREE ARE THE SONS OF NOAH; AND OF THEM WAS THE WHOLE EARTH OVERSPREAD.

(A.V. These are the three sons of Noah: and of them was the whole earth overspread.)

649. Each one of Noah's sons was important; as was said before, Noah was destined to beget three sons. (6:10) Each of them was to become the progenitor of a third of mankind, and to put his own stamp upon his posterity, hence: "These *three* are the sons of Noah, and of *them* was the whole earth overspread." (Not as in the common translation: "These are the three sons of Noah," a mere statement of fact.) Mankind takes root in them, and not in Noah, who was the father of his three sons only, but not of the generations after them. Every national group in the world is of the type of one of Noah's sons, whose posterity it is; and it has to this very date the specific characteristics of its progenitor, Shem,

Ham or Japheth respectively. This is why the Bible says, "of them was the whole earth overspread." It does not mean to tell us merely the fact that of Noah's sons the earth was overspread, which is obvious, but to inform us about the three distinct types of races that mankind has and where the types originate; and their origin is not Noah, but the three sons of Noah. As to Noah himself, he was more of the pre-flood type: it was his sons, who went beyond him in being more different from the type of men which the flood destroyed, who therefore became the prototypes of the new mankind: it is of *them* and after *their* type that mankind comes, though through them it also has certain characteristics of Noah as well.

20. AND NOAH BECAME DEGRADED AND, AS EARTHLY MAN WOULD, HE PLANTED A VINEYARD.

(A.V. And Noah began to be an husbandman, and he planted a vineyard.)

650. The ironical remark, "as earthly man would," is made here, because it was hardly expected of him, but he remained the earthly man that he was. The Bible here justifies the hint previously made, that he was "faultless in his generations." In comparison with those of his generations he was faultless, but he himself was not perfect either; it did not take him long to become degraded; hence, "as earthly man would"; blaming it on his being earthly, not to insult him, but really pointing out the fact that he was not quite perfect.

651. The record tells us in this verse how his degradation started; he planted a vineyard. According to the Mosaic oral tradition, drunkenness was one of the greatest evils of the times before the flood, and Noah should have known better than to hasten to plant a vineyard so soon after the flood. He knew well how much of the degradation of his generation was due to wine, yet he was anxious to bring it into the world again, and it did cause his degradation, as told later. ^[4]

(4) The common translation of this verse is baseless and incorrect. Compare the translation of 4:26, where it speaks of Seth's son Enosh: "Then began man to call upon the name of the Lord". The same word meaning "degradation" is erroneously translated in both places as "began".

21. AND HE DRANK OF THE WINE, AND BECAME DRUNKEN; AND HE LAY UNCOVERED IN HIS TENT.

(A.V. And he drank of the wine, and he was drunken; and he was uncovered within his tent.)

652. While lying in his tent, drunk, he uncovered himself, and he most prob-

ably presented a very unedifying picture.

22. AND HAM, THE FATHER OF CANAAN, SAW THE NAKEDNESS OF HIS FATHER, AND TOLD HIS TWO BRETHREN OUTSIDE (in front of everyone).

(A.V. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.)

653. Canaan was Ham's fourth and last son, and the record mentions here, "Ham, the father of Canaan," to tell us that at that time Ham was already the father of Canaan, hence the father of four children, himself; yet he had so little respect for his own father! That Canaan was then already born is proved by the fact later that Noah cursed him

when he awoke.

If Ham did not tell it publicly before the women and children too, there is no need of mentioning the fact that he told it to them outside. What difference would it make where he told it? Thus he told it openly, before everyone, whoever was there.

23. AND SHEM AND JAPHETH TOOK A GARMENT AND LAID IT UPON BOTH THEIR SHOULDERS, AND WENT BACKWARD, AND COVERED THE NAKEDNESS OF THEIR FATHER; AND THEIR FACES WERE BACKWARD, AND THEY SAW NOT THEIR FATHER'S SHAME.

(A.V. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.)

654. Seeing that both their father and brother had failed to live up to the covenant, Shem and Japheth realized that it was up to them to observe the duty and both were anxious to do the right thing; hence they "laid it upon both their shoulders." If it were only a question of covering up their father, one of them could have done it just as well. Here the Bible implants the idea that in a time when a part of mankind fails to make good, and commits an act or acts of shame, and evil, *all* the others must deem it their duty to take part in protesting against the evil-doers, and in helping to correct the spiritual damage. No one may remain passive and satisfied that someone else *will* try

to correct the evil, or that someone is already trying to do it.

655. We know that it was quite needless to go backwards; they could have held the garment in front of their eyes and gone straight forward, which would have been easier, and they would not have seen their father's nakedness anyhow. The moral lesson is conveyed here, that in combating a general evil one must completely turn his back to the evil and the evil-doers, though the going is harder. One must not face it with his eyes merely covered up, which makes the going much easier; but his protest must be made so clearly and vigorously that the evil-doers will realize that he has turned his back on them

completely; that in no manner will he countenance their evil.

How far could a scheming dictator go, if all those understanding his scheme from the beginning, would demonstratively turn their backs upon him; risking a stumble and fall, but showing their backs to the evil-doers? Unfortunately, most of the people will not take the risk, and they face the evil-doers with their eyes merely covered up, and the result is that the evil remains and becomes worse. Therefore the Bible gives us the moral of how to approach the evil and the evil-doers and never mind how uncomfortable and even risky the going is to be!

656. Shem and Japheth went backwards, and their faces were backward; but why tell us again that their faces were backward? Don't we know that they went backward, for the very purpose of having their faces backward? And why the needless explanation that they saw not their father's shame? The first half of the verse made it clear already. They took a garment upon their shoulders, went backwards, and covered their father's shame, hence they did not want to see, and they did not see their father's shame. Why repeat it all?

This statement, however, is the continuation of the moral lesson in the story. Shem and Japheth looked backward and saw in their minds what hap-

pened to the evil-doers of the generations before the flood. They did not see in this case their father's shame. The old man had simply had a little more wine than was good for him and it was not his fault that while he was asleep he uncovered himself, but they looked backward and saw what had happened to the generation of the flood for disrespecting their parents, thereby discarding parental traditions, and how the same thing is beginning to happen again. Ham started it and the whole family is gossiping and poking fun at their father; so they protested and showed everyone an example of the right thing to do in such a case; that one must cover his father's fault in a way, without looking at it even, let alone criticizing it. "Their faces were backward (looking to the past) and they saw not their father's shame"; but their own dangerous situation.

The Bible does not mean to describe the particulars of Shem's and Japheth's covering of Noah's nakedness merely to tell us how it was done. At all events it would suffice to say that they covered their father's nakedness without seeing it; but the record wishes to teach us the above lesson and so the detailed description tells us how to combat evil. It is all incorporated in the story, and the lesson is revealed in rendering the text into longhand, so that no one can help seeing it.

24. AND NOAH AWOKE FROM HIS WINE AND HE KNEW WHAT HIS LITTLE SON HAD DONE TO HIM.

(A.V. And Noah awoke from his wine, and he knew what his younger son had done unto him.)

657. There was nothing the matter with Noah, but the wine he had drunk. He was not really at fault in anything else; he only loved wine a little more than was proper for a perfect man, and now he awoke from it. After that he never touched it again; hence the expression, "he awoke from his wine," instead of, "he awoke from his sleep," which would be more correct in describ-

ing this particular arising. He awoke from his mistake and bad habit because he felt degraded, as was said in the beginning of the story.

658. When he found himself covered he knew what had happened; and probably his wife told him the details and he knew that he was degraded; that he had lost the respect of his own family and of his generations forever.

659. From the whole story it seems that Ham himself was not too much to blame. He simply made the little mistake of telling it to his brethren in public, so that others overheard; and it must have been his son Canaan who started the whole trouble. He probably was with his father and heard the story, then spread it to all the family, or went in and saw it himself, and told everyone that he had seen his grandfather's nakedness. The story in speaking of Ham always adds that he is the father of Canaan; and Noah himself afterwards cursed Canaan, not Ham; hence it was Canaan who really caused Noah's degradation.

The Bible says that Noah knew what his *little* son had done to him; and Ham was not his little son; he was his second son and the father of four children himself. It is thus clear that the real damage, whatever it was, had been done by Canaan. The common translation has here, "his younger son," which is twice wrong; the original has "little son," and Ham was, as we have said, the middle son: since it wasn't Shem, who was the youngest, it is Canaan who is meant here. (In the Bible grandchildren are very often referred to simply as children.)

25. AND HE SAID: "CANAAN IS CURSED; A SERVANT OF SERVANTS WILL HE BE UNTO HIS BRETHREN."

(A.V. And he said, cursed be Canaan; a servant of servants shall he be unto his brethren.)

660. The fact that Canaan had done whatever he did, speaks for itself that he was cursed; that his future is a cursed future because he committed an evil deed, the result of which must be a punishment; hence he is cursed already, cursed because he fell a victim to his own evil-doing, instead of refraining from it. ^[5]

Noah understood that punishment is to be equivalent to the evil committed,

tit for tat, the value of an eye for an eye. Thus since Canaan brought upon him the greatest degradation, his punishment, too, will be the greatest degradation; to be a servant of servants will be his fate. Probably Noah deplored Canaan's fate, and he said it with tears in his eyes; but he couldn't help telling it as a warning for his other children that Canaan will be a slave, and naked, himself, (as most of the Africans are).

26-27. AND HE SAID: "BLESSED IS THE GODLY SPIRIT OF MERCY,* WHO WILL MANIFEST HIMSELF AS THE GOD OF SHEM, AND CANAAN WILL BE THEIR SERVANT; AND WHEN THE GODLY SPIRIT OF LAW

(5) The common translation, "Cursed be Canaan", and "a servant of servants shall he be", is wrong. Noah did not curse him, but expressed merely his idea of Canaan and his future. The text has it here, "and he said"; he did not curse; the word "Be" is not in the original at all; hence, "Canaan IS cursed". The proof that it was not a curse but a statement foretelling Canaan's future is given most clearly in the second part of the verse, where it says unquestionably, "will he be"; for there is another word in Hebrew which means, "he shall be"; it is the word used in the common translation, "Let there be light (1:3)", meaning, "there *shall* be light" (the imperative form). Hence a servant of servants WILL he be", not "he SHALL be". (See following footnote)

* According to the authors of the colored Bible, here too the verse must have been written by two different authors at two different times, since two different names of God are used. Maybe there were two Noahs, so that the second Noah finished the verse the first Noah began!

AND ORDER SHALL ENLARGE JAPHETH, THAT HE SHALL DWELL IN THE TENTS OF SHEM, CANAAN WILL AGAIN BE THEIR SERVANT." [6]

(A.V. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.)

661. Since Noah foretold that Canaan, as punishment for the evil he committed, is to be a servant of servants to his brethren, he is now explaining how this will be possible, since it implies that some of his brethren will be servants, and that Canaan will be the servant of those servants.

662. Noah knew that his best son was Shem, and that the Godly Spirit of Mercy would probably lead him to dominate the world, so that Japheth will, in a sense, be his servant. He also knew, that should Shem become degenerate, the "Godly Spirit of Law and Order" will punish him; "enlarge Japheth," and make the latter "dwell in the tents of Shem," so that Shem will then become a servant of Japheth. If in both cases Canaan is to be their servant, the servant of both of them, he will then always be the servant of servants. He will either serve Japheth, the servant of Shem, or he will serve Shem the servant of Japheth: but at no time will Shem or Japheth serve Canaan. The verse thus means: "Blessed is the Godly Spirit of Mercy when He will manifest Himself as the God of Shem and when by this Shem will dominate Japheth. And when the Godly Spirit of Law and Order enlarges Japheth and makes him the master of Shem, because Shem erred, Canaan will become Shem's servant as before he was Japheth's; thus he will remain forever a servant of servants." [7]

663. That Noah's prediction has come true is proved by history. When the Semitic peoples of the East domi-

nated the world, the Canaanites were slaves of all nations, and when the Japhetic nations were in power, and dwelling in the tents of Shem, there was still the same condition: for the Greek and Roman traffickers in slaves took them from Africa, and the latter are Hamitic, and indeed most probably Canaanites made servants or slaves of their brethren, the children of Japheth and Shem.

664. Thus the story of Noah's degradation shows after all that he was not seriously degraded. His only fault was a temporary love of wine to excess, but he was strong enough to awake from it and give it up forever. This is proved by the fact that he returned to the state of being the faultless Noah he was, who, before committing the fault had been spoken to by God as His favorite, and that he now again uttered words of prophecy.

665. As a whole the story tells us how Noah furnished several valuable lessons for his generations: the folly of drinking, the example of abrupt abstinence from drinking, the lesson of punishment equalling the crime, and above all, the lesson taught by Shem and Japheth about the methods of combatting crime. Just as in the cases of Adam, Havah, Cain, Hebel, Hanoah, and the other progenitors of mankind, we are to learn from Noah and his sons, too, some valuable lessons. This is what the Bible seeks to attain by telling us their life-stories; not just idle amusement to entertain readers.

(6) The future imperative form of "to be" with the prefix "and" is used here, meaning: "he will be", not "shall be".

(7) The common translation of this passage errs completely by contradicting instead of rendering the true meaning; the end opposes the beginning. If Canaan was to serve Shem when Shem is in power and to serve Japheth when Japheth is enlarged, then he WILL NOT be a servant of servants!

28-29. AND NOAH LIVED AFTER THE FLOOD THREE HUNDRED AND FIFTY YEARS. AND ALL THE DAYS OF NOAH WERE NINE HUNDRED AND FIFTY YEARS AND HE DIED.

666. Noah lived long enough to see many of his generations; to lead them in the right path; to teach them the law of God of refraining from evil-doing, but with little success. Until Abraham was born, fifty-eight years before Noah died, there were only Shem and Eber who went in their father's way; thus Noah, Shem, and Eber were the only three serving as the human rainbow in their generations. The three of them gave over the tradition to Abraham, so that after Noah's death there remained Shem and Eber and Abraham

to carry on Noah's tradition. Then came Isaac and Jacob who replaced Eber, and Shem. Since then the human rainbow has never vanished; no matter how low humanity has sunk, there has always been a small minority of righteous people in existence, keeping up Noah's traditions, upon whom God looks as the rainbow of humanity in the dark clouds of the multitudes, and for whose merits He suffers the evil-doers to continue, as He had promised in the covenant.

GENESIS 10

1. AND THESE ARE THE GENERATIONS OF THE SONS OF NOAH, SHEM, HAM, AND JAPHETH: AND UNTO THEM WERE BORN SONS AFTER THE FLOOD.

(See the remark about this in sec. 588-9, and the next verse.)

2-5. THE SONS OF JAPHETH: GOMER, MAGOG, MADAI, JAVAN, TUBAL, MESHECH, AND TIRAS. THE SONS OF GOMER: ASHKENAZ, RIPHATH, AND TOGARMAH. THE SONS OF JAVAN: ELISHAH, TARSHISH, KITTIM, AND DODANIM. BY THESE FOURTEEN WERE DIVIDED THE ISLES OF THE NATIONS IN THEIR RESPECTIVE LANDS, EVERY ONE TO HIS LANGUAGE, THEIR FAMILIES GROWING INTO NATIONS.

667. They were fourteen in all, and each one of them was to become the progenitor of a whole nation. They all left Asia Minor, their birth-place, and they went to the "isles" all around. They founded there each one a land

for himself with a language of his own, every family to become in time a separate nation. This, however, did not happen immediately; but later, after the tower of Babel was destroyed, as will be explained in the next chapter.

6-7. AND THE SONS OF HAM: CUSH, MIZRAIM, PHUT, AND CANAAN. AND THE SONS OF CUSH: SEBA, HAVILAH, SABTAH, RAAMAH, AND SABTECHAH; AND THE SONS OF RAAMAH: SHEBA AND DEDAN.

8. AND CUSH BEGOT "CONSPIRATOR" (Nimrod). HE BEGAN TO BE A MIGHTY CONQUEROR UPON THE EARTH.

(A.V. *And Cush begat Nimrod: he began to be a mighty one in the earth.*)

668. The name, "Nimrod," means in Hebrew, "Let us rebel"; he was not a progenitor of a nation like the other children of Cush, but he was the first man of the new world to conspire rebellion against God and against the teachings of Noah; so they named him,

"Nimrod," which is the equivalent to "rebel," or "mutineer," or "conspirator." Up to his time all men were equal, but he began to use force and to conquer people, then rule over them; hence, "He began to be a mighty conqueror upon the earth."

9. HE WAS A MIGHTY MAN-HUNTER TO THE VEXATION OF THE GODLY SPIRIT OF MERCY; WHEREFORE IT BECAME A SAYING: "AS EVIL-MINDED AS NIMROD THE MIGHTY MAN-HUNTER SPITING GOD."

(A.V. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.)

669. He was a man-hunter; a potential dictator capturing men by might, or by cunning, and forcing them to do his will and to help him force his rule over others. The fact that he has done it to the vexation of the Godly Spirit of Mercy proves that he was hunting men and introducing evil-doing, aiming at autocracy, and at oppression of the weaker, which was in the sight of the Godly Spirit of Mercy, spiteful, and

hostile to the plan of God to have all men free and equal. ^[8]

Later we shall see what he attempted, and how he failed; but his name has remained in history as a symbol of evil-doing and evil-mindedness. At the time when the Biblical account was written, every evil-doer trying to become a ruler by misleading the people was referred to as a Nimrod. (Sec. 686.)

10. AND THAT WAS THE BEGINNING OF HIS KINGDOM, IN BABEL, AND ERECH, AND ACCAD, AND CALNEH, IN THE LAND OF SHINAR.

(A.V. And the beginning of the kingdom was Babel and Erech, and Accad, and Calneh, in the land of Shinar.)

670. His cunning and might in hunting people to enslave them bodily and mentally was the beginning of his kingdom. He was successful in his evil scheme and became the first king in the history of the world. He started out cunningly, gained many supporters, organized them in a fighting body, then became autocratic king by the might of

his evil-doing organization, exactly as many scheming Nimrods have done and are still doing, organizing a band of their own, and agonizing all those whom they conquer and oppress. In the next chapter we shall read the details of how he became king and for what purpose.

11-12. OUT OF THAT LAND WENT FORTH ASSHUR, AND BUILDED NINEVEH AND THE CITY REHOBOTH, AND CALAH; AND RESEN BETWEEN NINEVEH AND CALAH, THE FORMER BEING THE CAPITAL.

(A.V. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah. And Resen between Nineveh and Calah: the same is a great city.)

671. Nimrod set the example and soon there were others to do likewise; to organize other kingdoms consisting of many cities with an empire city as capital. Asshur, who was from the Semitic tribe, also was one to do it.

The title "capital," or as called in Hebrew, "the great city," refers to

Nineveh, for as such she is mentioned in the Bible later: "Arise, go to Nineveh, the great city," (Jonah 1:2, 3:2). In the ancient world Nineveh was known as the greatest capital of all, and the Bible says of it: "Now Nineveh was an exceeding great city, of three days' journey." (Jonah 3:3)

13-14. AND MIZRAIM BEGOT LUDIM, ANAMIM, LEHABIM, AND NAPHTUHIM; AND PATHRUSIM AND CASLUHIM, OUT OF WHOM CAME PHILISTIM, AND CAPHTORIM.

(8) The common translation has: "A mighty hunter before the Lord"; but it is incorrect, and obviously means nothing at all.

672. The Philistim came out of the Pathrusim and the Caslubim; a mixed breed it was, according to the Mosaic tradition, that came into existence through a shameless and lawless act of the two tribes mentioned here. They changed wives for a certain time (the

wives of one tribe being taken by the men of the other), but later the unlawfully born children organized themselves into a tribe of their own, under the name of Philistim, because they were snubbed and scorned by both the sinful tribes, their procreators.

15-18. AND CANAAN BEGOT: ZIDON HIS ELDEST, HETH, THE JEBUSITE, THE AMORITE, THE GIRGASITE, THE HIVITE, THE ARKITE, AND THE SINITE; AND THE ARVADITE, THE ZEMARITE, AND THE HAMATHITE; AND AFTERWARD WERE THE FAMILIES OF THE CANAANITES SPREAD ABROAD.

673. Some of the Canaanite families spread abroad; they left their places in Asia and went to far places in Africa,

hoping to escape the curse of being servants of servants to their brethren, by their flight to remote places.

19. AND THE AREA OF THE CANAANITES WAS FROM ZIDON . . . UNTO SODOM . . . EVEN UNTO LASHA.

674. The Canaanites who did not escape to Africa were settled within the boundaries of the land later promised to the seed of Abraham, and these boundaries as they were specified clearly to Joshua read: "From the desert and the Lebanon unto the great river Euphrates, all the land of the Hittites, (the children of Heth, the son of Canaan), and unto the great sea toward the going down of the sun (the Mediterranean sea); shall be your coast." (Joshua 1:4)

The only time when Canaan was still independent was when the Hittite land existed, but they held it temporarily until the seed of Abraham took it away as their inheritance from Noah to Shem; and it was so acknowledged by God to Abraham as being truly his lawful inheritance. The fact that Canaan, the only cursed son of all the Noah generation, was given the privilege of settling in the area later to become the holy land, still being coveted as such by all modern nations, proves that he got his privilege for the very reason that he was cursed, since he was destined to perish and lose it.

Had any other people settled there from the beginning, it couldn't have been promised to someone else at a later time; it would have become the property of the first settler forever by the

Biblical right of possession. "Thou shalt not remove thy neighbor's landmark, which they of the old time have set in thy inheritance." (Deut. 19:14; and Proverbs 22:28.)

The fact is that all the other tribes of the immediate Noah family who settled here and there, have no specified boundaries in the Bible; only the tribe of Canaan has: the reason is as stated here — to show that since he was cursed to be a servant of servants, he especially was given a land that he was bound to lose later on.

675. The truth of this is proved further by the fact that up to the present time no one has full possession of the holy land, to hold it unquestionably, as any other land in the world can be held. No one has had it truly as his own for the last twenty centuries. It is always given to someone who is to lose it and perhaps also to be lost, as the Hittites, and this is what the Biblical record means by first telling us that Canaan was cursed and then that he settled in the very land which was later to become the most blessed, holy, and coveted land in the world.

Did Canaan get the great privilege because he was God's favorite? Anyone who asks this question will soon realize the true answer, that, on the con-

trary, he got it because he was the least favored of all, and more deserving of the fate of some day losing it; hence the area of the Canaanites is described as being exactly between the borders of the holy land. A glance at the old map of the Hittite empire in a good modern

Atlas will prove that the boundaries mentioned here are exactly the same as on the map, and as given in Joshua, as the true boundaries of the holy land. Later Ezekiel, too, (47) gives them, in detail, as the future limits of Israel.

20. THESE ARE THE (thirty) SONS OF HAM, AFTER THEIR FAMILIES, AFTER THEIR TONGUES, IN THEIR LANDS, AS THE NATIONS OF THEM.

676. Not counting Nimrod, who made himself king against the wish of God, and who lost for it the privilege of becoming the progenitor of a nation, there are thirty names mentioned here as Ham's generations, and each one of them became the father of a nation with a tongue and a land of its own. Though the boundaries of their lands, except that of Canaan, are not men-

tioned, most of them settled in Africa, and after the Canaanites were driven out of their lands, they too went mostly to Africa. Parts of them became nomad tribes in and around the deserts of Asia, many of them later embracing Mohammedanism or other religions, so that many of them also speak the Arab tongue of poor dialects of that tongue. (See add. notes p. 263, sec. 697.)

21-29. UNTO SHEM ALSO, THE FATHER OF ALL THE CHILDREN OF EBER, THE BROTHER OF JAPHETH, THE ELDEST, CHILDREN WERE BORN; THEY WERE: ELAM, ASSHUR, ARPHAXAD, LUD, AND ARAM. AND THE CHILDREN OF ARAM: UZ, HUL, GETHER, AND MASH. AND ARPHAXAD BEGOT SHELAH, AND SHELAH BEGOT EBER. AND UNTO EBER WERE BORN TWO SONS: THE NAME OF ONE WAS "DIVIDER" (Peleg), FOR IN HIS DAYS WAS THE EARTH DIVIDED; AND HIS BROTHER'S NAME WAS JOKTAN. AND JOKTAN BEGOT ALMODAD, AND SHELEPH, AND HAZARMAVETH, AND JERAH, AND HADORAM, AND UZAL, AND DIKLAH, AND OBAL, AND ABIMAEAL, AND SHEBA; AND OPHIR, AND HAVILAH, AND JOBAB . . . (See 11:16-17).

677. Eber was the only one of Shem's generations who was the follower of Shem's teaching, before Abraham the Eberite. All the other generations of Shem turned away from the family traditions and worshipped other gods; so Shem proclaimed himself as the father of the children of Eber only. The others he disinherited and disowned. Later, of all Eber's children, only Abraham was called, 'the Eberite' (see Gen. 14:13), and only Abraham's seed are called in the Bible, "Eberites," because they were the only ones believing in and worshipping Eber's God, as seen in the verse: "And they said, the God of the Eberites hath met with us," (Exodus 5:3).

The Israelites, the seed of Abraham, are to this day the only ones called "Eberites" (Hebrews in English). Hence the Bible mentions here: "Shem, the father of all the children of Eber"; for Shem did not reckon as his descendants the groups of nations of his posterity who do not worship the One God, the Creator, whom he and his father Noah worshipped. An interesting fact is that this Biblical statement is also fully recognized by all so-called anti-Semites of all times (they should be called "anti-Israelites"!), for though they call themselves so, they attack only the Hebrews, leaving all the other Semitic people alone, thus recognizing that only the

"Eberites" (Hebrews) are the posterity of Shem, exactly as the Bible states here.

In speaking of Asshur here, the Bible means the same man who was at first with Nimrod and later left him to

build an empire and a throne for himself in Nineveh. (Sec. 671) This verse also mentions the fact that Japheth was the oldest of the three brothers, as was told here before.

30. AND THEIR DWELLING WAS FROM MESHA AS THOU COMEST UNTO SEPHAR, A MOUNT OF THE EAST.

678. Here as in the case of the children of Japheth, and of Ham, except Canaan, precise details of the boundaries are not given. It is only indicated that they spread to the east. Canaan

was the only one whose boundaries are given, indicating that he occupied the area of the holy land; it was given to him for the reason explained in sections 674-5.

31. THESE (twenty-six) ARE THE SONS OF SHEM, AFTER THEIR FAMILIES, AFTER THEIR TONGUES, IN THEIR LANDS, AS THE NATIONS OF THEM.

Each one of the twenty-six nations was the progeny of one of the names mentioned here; with a separate tongue

and a separate land for the descendants of each man.

32. THESE ARE THE (seventy) FAMILIES OF THE SONS OF NOAH, AFTER THEIR GENERATIONS, IN THEIR NATIONS; AND FROM THESE WERE SEPARATED ALL THE NATIONS IN THE WORLD AFTER THE FLOOD.

679. Fourteen children of Japheth, thirty of Ham, and twenty-six of Shem, seventy nations, seventy tongues, and seventy lands in all were developed after the flood.

Any other group which sprang up in the world at a later date as a separate nation with a separate tongue,

is the posterity of the first seventy sons of Noah, enumerated above.

Unlike the generations of Shem, who are to be mentioned later as to the number of years each one lived, for chronological purposes, those of Japheth and Ham were mentioned only once, and only as to their names.

1. AND THE WHOLE EARTH WAS OF ONE LANGUAGE AND OF UNIFIED INTERESTS.

(A.V. And the whole earth was of one language, and of one speech.)

680. After having given a general description of the generations of Noah, how many nations each of Noah's sons procreated, where they settled later, and certain other facts, the record returns to the beginning, right after the flood, when they were all yet one big family, with one language and the same interests in life. They were all keeping up the traditional belief in God, the moral law to refrain from any sort of evil-

doing, and they were set each one to attend to his own business without a thought of ever interfering with anyone else. The whole world spoke a single language, and had the same ideas, and the same interests. They were equal in everything as members of one big family, and there was no reason, or any difference of opinion for them ever to quarrel or to try to harm one another. ^[9]

2. BUT IT CAME TO PASS, THAT THEY WENT FORTH FROM THEIR TRADITIONS; THEY (looked for and) FOUND A GREAT PLAIN IN THE LAND OF SHINAR; AND THEY DWELT THERE.

(A.V. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.)

681. The original word used here means, "east," and also, "beginning"; here its meaning is "the beginning", their traditions from the very first, and the story corroborates it logically. At first they had one language and the same interests and they lived in peace, then trouble started, and, of course, the reason was, the getting away from their traditions and the committing of some evil, as we shall see from what follows.

682. The shorthand style has: "and they found"; but you don't find a place, as you find an article lying by chance at your feet; you find a place when you look for it; hence they looked for a place, and there must have been a reason for it; so we shall find out who

was the one looking for it, and what he did when he found it.

The great plain was in the land of Shinar, and we know already from the previous chapter (verse 10) that it was Nimrod who started doing things in Shinar; hence it surely was not for an honest purpose that he was looking for a new place, and that he dwelt there after finding it. The text does not say here who went forth from the traditions, but it says, "They"; they who dwelt in Shinar, and we know already that it was the company of Nimrod, hence they came there when they went forth from the family traditions, and schemed something not in accordance with their traditions: this we know to be the fact, from what follows here.

(9) The common translation has here: "One language and one speech", but what difference is there between them? And there is no such thing in the original as "one speech"; it is as given above, "unified interests".

3. AND THEY SAID ONE TO ANOTHER "COME, LET US MAKE BRICKS, AND BURN THEM AT A FIRE." AND THE BRICK SERVED THEM FOR STONE, AND THE SLIME SERVED THEM FOR MORTAR.

(A.V. And they said one to another, Go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime they had for mortar.)

683. The land of Shinar (Babylonia) had no stones, as Babylonia is still known to have none. Someone had invented the making of bricks before they came there, even; and they figured out that with brick they can easily build cities and forts. All they needed was a great plain, and a large supply of cement, and both these they found in Shinar. We read in Gen. 14:10: "And the valley of Siddim was full of slime-pits"; it was called so because "Siddim" means in Hebrew, "cement," and it was from this valley, which is not very far from the plain of Shinar, that Nimrod got the cement to make his brick-structures, hence years later it was full of slime-pits; slime meaning here cement.

In a wider sense, for future human behavior, the Bible here gives the deplorable fact that at all times science is apt to become an aid to warfare; the

world's scientific genius will be used too often primarily to create weapons of destruction.

684. One of mankind's first useful inventions, bricks of lime for building houses, was scarcely discovered by an honest soul, when Nimrod immediately got hold of it, and began to scheme to build military forts and a tower to defy God with. Since then it has remained a rule and curse for mankind; inventive genius in the world is continually being used for the purpose of destruction, which may ultimately result in the destruction of our civilization, too, as was the case with the ancient cultures. The Bible incorporates this great evil in the story of Nimrod, and it is true until this day; for the modern Nimrods act exactly in the same way, using all scientific inventions for their base purpose of warfare against God and mankind.

4. AND THEY SAID: "COME, LET US BUILD A CITY FOR OURSELVES, AND A FORTRESS WITH A HIGH TOWER, ITS CHIEF PURPOSE TO BE SPITING HEAVEN, AND LET US MAKE A NAME FOR OURSELVES. PERHAPS WE SHALL THUS SPREAD ABROAD UPON THE SURFACE OF THE WHOLE EARTH."

(A.V. And they said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.)

685. Right where Noah and Shem lived, leading the entire population, it was too hard for the Nimrod group to carry on their activities, so they schemed to build a place for themselves. Thus, they did not look for a new location because there was not enough land for them in the general homestead, but because they wanted a place for themselves; one where they could be free of all traditions to do as they liked.

The fortress with the tower was for

military purposes to safeguard themselves from an attack and to find refuge in after attacking others. It was in general for the purpose of becoming a great fortified power, with one man as king and dictator sitting in a high tower and claiming to have the authority of God, undisputed obedience and worship. The great kingdom was to be based chiefly upon the denial of everything heavenly, God, morals, conscience, and mercy to the weaker. Might was to

become the law and those who exercised it, the law-givers. The text has it actually: "And its head with the heavens"; "head" meaning in Hebrew "chief purpose," or "main purpose"; hence the main purpose and object was to engage in a combat with everything heavenly, i.e., to do away with the tradition of minding the laws of heaven and duties, but to do all things spiting heaven. Without God and morality it would be easy to reduce all free men to serfdom which was, of course, the key-note of their conspiracy.

686. The plotters aimed to make for themselves, alone, the name most prominent and most feared among all men, instead of having the name of God and of his true representatives, Noah and Shem, famed throughout the world. The text has here: "Perhaps we shall, thus, spread"; "perhaps," meaning sometimes also, "lest"; here it means "perhaps"; perhaps we shall be successful in spreading our ideas and our dominance upon the surface of the whole earth. They intended to spread as far and as wide as to cover the whole earth, to win by hook or by crook all the other groups, then subdue them and enslave the en-

tire human race; just as many later dictators and empire builders tried and are still trying to do, in the same Nimrod-manner.

687. It was practically the first plotted empire in history and its main purpose was revolt against heaven and the tradition of Noah. They wanted to uproot all morals, and all belief in God and His supremacy, substituting for it the will of the dictator and his assistants in evil, who wanted all the supremacy, all the power, all the authority, all the honors, and all the best things of life for themselves only. It was this that made God come down to see what was what, and to frustrate their sinful project.^[10] It was this that made people say: "As evil-minded as Nimrod" (see sec. 669), mentioned before.

With one powerful dictator sitting high in his tower above the clouds, there would be no possibilities left for anyone to be righteous, or to worship God. The dictator would not permit any thought or deed of righteousness, and he would tolerate no worship but that of himself; commanding the people to adore him as a god.

5. AND THE GODLY SPIRIT OF MERCY CAME DOWN TO SEE THE CITY AND THE TOWER, WHICH THE EARTHLY CHILDREN BUILDED.

(A.V. And the Lord came down to see the city and the tower, which the children of men builded.)

688. The Godly Spirit of Mercy saw what a calamity was about to befall the human family; what slavery the evil-thinking dictator and his conspirators would subject them to; and He came

down to save the new seed of mankind before it was too late; lest the evil take root and go too far to be corrected.

This was not an act of the children of God, which humans really are,

(10) The common translation of this story is incorrect, and it makes no sense. There would be nothing wrong in a project, "to build a city and a tower lest they be scattered abroad". If they wanted a high tower to show them the way home, and to prevent them from getting lost and scattered when away from it, there certainly was no crime in the desire, since it was merely a practical precaution. Why then was the anger of God aroused against them as it was? Besides, if it was only for the purpose "lest they be scattered", why did they include in the plan, "let us make a name"? The truth is as explained above: they did not say "lest" but "perhaps"; they did not say "lest we be scattered", but "perhaps we shall thus spread"; they hoped to spread. Thus the true translation gives us another and an entirely different story.

but one of the earthly base creatures, looking for prey among their own kind; seeking to dominate and oppress men like themselves, for personal benefit and gain, so the Godly Spirit of Mercy had to come down and save the unsuspecting groups about to fall victims to the machinations of the evil Nimrod.

The moral lesson of this offered by the Bible is in short: Whenever outspoken materialists become busy building anything, watch them closely! There can not be anything good in it, there is surely a great evil in their plan, and an investigation will prove that it is detrimental to the world.

6. AND THE GODLY SPIRIT OF MERCY SAID: "BEHOLD, THE PEOPLE IS ONE, AND THEY HAVE ALL ONE LANGUAGE, AND THIS THEY BEGIN TO DO; AND NOW SHALL EVERYTHING NOT BE RESTRAINED FROM THEM, WHICH THEY HAVE PLOTTED TO ACCOMPLISH?"

(A.V. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.)

689. The Bible is describing new mankind's main trouble, one which will last forever: this is the Nimrod type of power-hungry individuals, who seek a royal throne for themselves; never satisfied with less than an empire covering the whole surface of the earth, and after grabbing the throne for themselves, reducing and oppressing their subjugated opponents to a state of vilest servitude. In every case the plotting usurper begins his knavery by supposedly trying to solidify his nation or group as a unit of one people with one language. He appears as a super-patriot of his nation, or class, gains the reputation for being such, gets the general support to improve matters, becomes the recognized leader, then entrenches himself as the autocratic ruler, and finally shows himself the real enslaver of his nation or group, bleeding them of comfort, peace, and earthly possessions to his evil heart's desire. He thus turns the blessing of one people and one language into a bitter and excruciating jesting curse; if there were several peoples and several groups in the land, he would be unable to accomplish his evil design, and the masses would have remained free and happy, instead of being hopelessly bled by the erstwhile patriot and present despot.

690. Thus the words of God: "Behold, the people is one and they have

all one language." Instead of all being equal and happy because they are members of one family and they understand one another so easily, it will serve the end of evil-minded Nimrods to hold them in bondage, and to debase them to a wretched, most miserable people. They have just begun their plotting, and there is yet time to frustrate them. Should they not be restrained from accomplishing their scheme? They should certainly; they must be stopped before accomplishing it all! The hope and expectation was that at least a minority of the peoples on earth will remain righteous and shining amid the overwhelming multitude of wicked, like a rainbow in the clouds, but if this is the way they begin, if there should be one evil despot ruling the whole earth, there soon will not be any righteous men existing. Hence the question: Shall not everything be restrained from them which they plotted to accomplish?

691. Nimrod's evil plan was a direct challenge to God's covenant with Noah that there shall always be a human rainbow of a shining righteous few. He was going to defeat that promise of God to Noah, and to turn all mankind into evil-doers and heretics like himself. By this he forced God to come down to take a hand in the doings of mankind. No man could ever accomplish, or ever did accomplish, successfully the under-

taking to get all mankind under his rule and destroy the minority of righteous men, for there is the promise of God, that such a minority will never cease to exist. Thus God came down to ruin the plan of the first evil-doer of the new race, Nimrod, whose aim it was to nullify the covenant between God and mankind.

7. "COME, LET US GO DOWN, AND THERE CONFOUND THEIR LANGUAGE, THAT THEY MAY NOT UNDERSTAND ONE ANOTHER'S SPEECH."

(A.V. Go to, let us go down, and there confound their language, that they may not understand one another's speech.)

God says this to Himself, but since WE MEN tell about it, the plural is used to show respect for God, Who spoke so of himself (Gen. 1:26).

693. The remedy for saving mankind from general destruction, which would surely have to be the result of one Nimrod, and a mankind speaking one language, was to confound the tongues of man, and thus spoil any Nimrod-plan now or in the future, to trick all mankind. This God had to do under the terms of His covenant with Noah. He was to stop any human evil-doer's plan for ruining all mankind forcibly, since with Nimrod's plan successful, there would actually be no possibility of a righteous minority. That Nimrod could have easily been successful in his plan is seen clearly from the fact that even in modern times certain great nations have fallen victim to such Nimrods, now bleeding helplessly under the latter's tyranny and forced to worship them as gods. How much easier would it have been for Nimrod of old when mankind was yet naive and inexperienced! Once there are many languages, mankind will be sharply divided, and no Nimrod will be able to

692. All Nimrods past and present, therefore, are most obnoxious to God; they force Him to come down to checkmate their deteriorating wickedness, hence they are also the most hateful to God, and this is what the Bible tells here; when it is properly deciphered.

subdue them all. He will mislead and cause the complete downfall of his own people or empire only; but the other peoples will not be within the range of his power; so if one part of mankind deserves complete destruction, there will be other parts to remain and live on.

The Bible tells here of a blessing of God which had to be turned into a curse, yet a curse necessary. Instead of having one language for the whole of mankind, human treachery made it necessary to have many languages, that people might not understand one another, which is a curse for mankind. Yet due to evil-doers, we must welcome that curse. The fact that mankind is torn asunder becomes a blessing under these conditions: if we were to speak one language it would be worse. Even in these times there are fools in every free nation who admire and praise the bloodthirsty Nimrods of other nations and it is only due to their own different language and different interests that many peoples fight those foolish Nimrod-patriots who are conspiring to surrender their own land and people to that Nimrod they admire so much, or to one of their own, like him.

8. AND THE GODLY SPIRIT OF MERCY SCATTERED THEM ABROAD FROM THENCE UPON THE SURFACE OF ALL THE EARTH; AND THEY STOPPED BUILDING THE CITY.

(A.V. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.)

694. Nimrod's idea of building Capital Cities and empires remained an everlasting evil, but from thence God had scattered the ringleaders abroad. The "comrades" rebelled, starting to fight among themselves, probably because each one wanted to be the dictator, and finally they fled to different parts of the world, each one trying to build an empire for himself. Asshur was one, he built Nineveh, and there were others soon after, for soon there grew up several empires: they continually fought each other and never stopped, until the whole continent of Asia, the first human settlement in history, was laid in ruins. They were finally subdued and replaced by the national groups and tribes who began to build a new civilization on the European continent.

The original Nimrod plan was frustrated. Without his many chiefs and partners Nimrod was not able to conquer the whole world, and he just managed to build up a small kingdom over the four cities, Babel, Erech, Accad, and Calneh, as was told in the previous chapter.

695. The great evil endangering mankind was thus split up into many

small evils. If one nation wants to have a Nimrod and an empire for itself, the Godly Spirit of Law and Order says, "Bitte schoen!"; "go ahead and see where you will land!" But should anyone begin a plot to turn the whole world into an empire, he must first be crazy to want such a thing, for there will arise the different interests of many other nations, speaking many other tongues, and the plotter will be destroyed no matter how strong he and his schemes are.

As for the modern nations who are now tyrannized by such Nimrods, they ought to feel more shame than pain for their having become victims of such an old trickery, exposed by the Bible 3500 years ago. They have their spiritual leaders to thank for it, for these leaders did not think it necessary to give them a full knowledge of the Bible, but gave them instead a classic translation, faulty and unintelligible, and uninteresting. Any nation taught the story of Nimrod as given here, would never fall for this old racket of antiquity. What a price they are paying for their ignorance of the true Bible!

9. THEREFORE IS THE NAME OF IT CALLED "CONFUSION" (Babel), BECAUSE THE GODLY SPIRIT OF MERCY DID THERE CONFOUND THE LANGUAGE OF ALL THE EARTH; AND FROM THENCE DID THE GODLY SPIRIT OF MERCY SCATTER THEM ABROAD UPON THE SURFACE OF THE EARTH.

(A.V. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.)

696. The name of the Godly Spirit of Mercy is used here, because it was God's mercy to spread all nations over the whole earth, or the Nimrod plan would have resulted in another complete destruction of mankind. The spreading of the nations secured the everlasting existence of mankind, for at any time when one part of it is destroyed, other parts replace it somewhere else.

The several empire-projects which resulted from the Nimrod-plan fright-

ened all national groups. Each one followed then the Nimrod plan to look for a place of its own and to build a fortified land of its own. Every family-group emigrated somewhere and soon the earth was divided (see 10:25) and covered with separate lands. In time this brought also the confusion of languages. Each group developed its speech into a new language of its own, until the different, one time closely related families of Noah, could no longer

understand one another. There was a great change from the former state of mankind; there was no longer a single language, and unified interests; but seventy languages with all sorts of interests. The different groups became more and more estranged, and more and more hostile to one another through the conflict of the interests; and there was never again the danger of their being united by a cunning Nimrod under the pretence of "One Language, One Nation, and One Ruler." Singly, however, all nations had their Nimrods and they still have them to this very date; and it is the Nimrods who bring confusion, wars, and final destruction of their own land, and in some cases of a whole civilization.

697. If it had not been for the first Nimrod who threatened all mankind with complete destruction, and for all the little Nimrods after him, there could still be one happy human family with

10. THESE ARE THE GENERATIONS OF SHEM: SHEM WAS AN HUNDRED YEARS OLD, AND BEGOT ARPHAXAD TWO YEARS AFTER THE FLOOD.

698. As aforementioned, the generations of Shem are repeated for the purpose of giving the Biblical chronology, but there is also another important reason why the record of Shem's generations is picked up again and given in all details. From all the immediately descending seventy families of Noah's generations, not one group and not one single man remained true to Noah's teachings. They all came into existence and went out of it without leaving a trace that they upheld God's moral laws, let alone that they worshipped God, the Creator. Shem is the only one whose ninth generation, Abraham, took over Noah's spiritual inheritance to carry on with it for ever after. Abraham kept alive the tradition of Noah and the language of Noah exactly as it was. (See Gen. 18:19) The tradition was named later, "Eberite," because Eber was the most jealous in preserving its purity and he did much to improve and develop it. Thus the Bible, after men-

one language and the same human interests all over the earth. But from then and from thence it became necessary to have the human race scattered, split by languages, borders, and conflicting interests, often breaking out into bloody wars. There and then the birth of all nations took place; nations who remain separate units as if each was a different kind of humanity, having little in common with any other nation, and often hating all other nations and being hated by them. Thus all the troubles of the new world since the flood are directly and entirely the result of the Nimrod-activities, past and present. The Biblical account gives us here a most accurate, trustworthy, and complete answer to all problems and sufferings of mankind through all the ages, in just nine verses containing 121 words, and the essence of it all is in one single word: *NIMROD!* (See additional notes 263.)

tioning the Noah generations once, discards them forever, and it continues in detail the further story of Shem only, the part of mankind which was continuing to be the spiritual rainbow among dark humanity.

The children of Noah came and went, some disappeared without leaving a trace after them; some sank into savagery and darkness, to reawaken centuries later to a more civilized life. All these could, therefore, not have been made the subject and the background of the world's chronology and history. Shem was the only one who was destined to continue a civilized life throughout all history through his son Eber and his posterity; hence his generation was the only one suitable to make up the mile-posts of history, as in truth is proved by the unceasing existence of the Hebrew race in the world, offering mankind a complete chronology of history since Noah, and back to Adam.

This is why the Bible mentioned all Noah's children by name only, and turned to Shem's children in particular to give chronological details; how long each one lived and who his children were up to Abraham.

699. After Abraham, through his efforts and influence ^[11], there were always to be found here and there righteous men, and there are millions among the nations of today who respect his memory and who follow in his footsteps of righteousness, more or less faithfully; but the unbroken chain of mankind's history has been made up through the real seed of Abraham. Because that seed goes back to Shem the world has today a complete history of mankind since creation. One could well imagine how the world of today would look, were there no Hebrew race, and no Bible. The coming of mankind to the world would be a totally blank spot, and there would be no literature in the world worth the paper it is written on; let alone morals, philosophy, and the belief in One God!

For this reason, the Biblical record left all Noah's children to write their own histories; and it turned to Shem's generations, laying the foundation of the true and complete history of all mankind. That the Bible was right in so doing is proved by the fact that all the other children of Noah failed to produce a complete history for the world. Some disappeared without leaving a trace, some left a short record of history with some little value, but Shem

actually did continue writing and making world history, and he still continues to do so.

700. The Bible continues from now on, thus, to concern itself only with those who carried into the world the traditions of Noah, the name of God, the Creator, and the morals of God. So we have: "This is the history of Shem"; "This is the history of Abraham"; "This is the history of Isaac"; "This is the history of Jacob"; and following that comes the entire history of the seed of Abraham. The Judges, Prophets, Kings, and so on contain the authentic story. The Bible makes it very clear that the history of all mankind is centered on that group which is to uphold the law of God; in other words, the Bible, from the beginning to the end, places the righteous life in the center of each group, and of each human generation. Adam's generations failed in their spiritual behavior, and they were destroyed; Noah's generations failed in it later, and all Asia went to pieces; Sodom failed and she was destroyed; the Israelites failed in their spiritual behavior and they lost their land and were delivered to captivity and punishment, *though not to destruction*: for they always had a minority who remained true to the old tradition and they still have many who remain true to it; so in looking over any human generation, it should thus be possible to foretell which part of it is going to be discarded and which will continue; which part is important for the future of mankind and which is not. The Nimrod-hordes appear once and have no future, while those who main-

(11) That Abraham did try hard to influence the world and particularly his own children to keep up the Noah traditions and worship of One God, the Creator of the world, the Bible witnesses in Gen. 18:19, where God Himself is said to have praised him for it, saying: "For I know him, that he will command his children and his household after him, that they shall keep the way of God, to do justice and judgment." Indeed, he must have done much to influence men in the right way, for he was greatly respected everywhere: kings came to make treaties with him, admitting that he is most favored in God's eyes. Thus he must have influenced them and his generation in general. In fact, after his time there were small minorities of righteous men among all nations, while before him there were none.

tain freedom, democracy, and who show to survive, to continue, and to make a tendency to righteousness, are sure further history. [12]

701. (12) The meaning of the Israelitic, Biblical title, "Chosen People", must be understood in the light of the historical duration explained above, rather than in the sense of superiority. God has chosen Israel from all the ancient nations as the only stiff-necked people with enough endurance to withstand the opposition of all other nations to the Godly moral teachings which it was to carry to the rest of mankind. In many instances Israel was declared to be even spiritually inferior to all other nations, and unworthy to carry the Godly message to the world; see, for example, Numbers 17:10, Deuteronomy 9:4-24; 31:14-18; Isaiah 1:2-5; Jeremiah 2:9-12, and hundreds of other places. Israel was told that only because God had promised the patriarchs to take care of their children, and because he would not go back on His promise, Israel is to remain with the mission entrusted to him; but not on his own merits, which proved to be disappointingly poor. Thus the only merit of Israel was the inherited stiff-neckedness which he derived from his ancestors, the patriarchs; and in this he showed himself indeed fully competent. Everyone knows what he had to pay and what he is still paying for the privilege of being chosen.

In the first place it was a title of duty, not of pleasure or honor; the chosen people was not given empires and the power to rule over the nations, but he was made the servant-tutor of mankind, bearing the message of Biblical truth and knowledge to the world. It is doubtful whether any other nation, would ever want to step into Israel's shoes and take his place, even in these so-called civilized times; or if any group should, whether it could long endure the sufferings entailed. Much less was there any nation 3500 years ago to take upon itself the mission Israel undertook. From this point of view he was chosen to suffering and torture, to sacrifice and privation, but equally so are the soldiers of a king the latter's chosen people; since he provides them with food, clothes, and shelter, relying upon them for the safety of his throne, caring for them like a father for his children; yet it is they, not the unprivileged civilians, who fight the king's wars, lie in the trenches ready at any moment to sacrifice their lives, for the privilege of being the king's chosen group.

In the second place, the Israelites had to be named the chosen people of all their contemporaries of ancient times, because of the fact that their mission carried continued existence, which is now a historically proved fact. All nations who fought them, opposing the mission carried by them, were ultimately destroyed and vanished completely, while the carriers of the mission still exist, having introduced the Godly moral teachings to a new chain of peoples of a new civilization.

That God made the right choice after all is proved both by the fact that Israel endured all sufferings and remained true to his mission and by the fact that he delivered the Godly message most punctually and expertly. By creating the Bible, producing prophets and saints, and peddling their spiritual wares throughout the world, he taught all the nations of the Godly laws and of God, to a greater extent than all the other nations taken together. The ancient nations had nothing moral to teach mankind; on the contrary, their philosophy of life and behavior, though they were free, great, and powerful, led them to their own complete destruction, while Israel, remaining true to the Noah traditions, worshipping the God Who created the world, Who brought the flood, and Who saved the Noah family, did escape destruction as Noah escaped the flood-destruction.

After pledging to Noah that He will always maintain a righteous minority, God saw in the Hebrew race the greatest part of that minority; since He has unceasingly been watching over its existence. It surely could not have survived without God's special providence, for greater nations and entire civilizations could not survive, and these did everything in their power to exterminate this minority.

702. Since the Hebrews remember their ancestry directly to Noah, unlike other nations, who lost their pedigree, they are most certainly a part of the unbroken chain so far; hence one living witness to the covenant of God and Noah, exactly described in the Bible.

703. As was shown here, the title, "Chosen People", does not refer to superiority in the first place, but merely and solely to the historical mission of having given the world the Biblical teachings, thus the claim of Christianity to have replaced Israel's role as chosen people is without logical foundation. The question of whether

11. AFTER BEGETTING ARPHAXAD, SHEM LIVED FIVE HUNDRED YEARS.

704. The human span of life that was to be reduced to 120 years did not drop at once; but gradually. Noah's son Shem lived 350 years less than his father and *his* son, Arphaxad, lived less than he; by the time of Abraham, the tenth generation of Noah, the lifespan dropped to 175 years, with Jacob as the last one, having lived 147 years. After him it dropped to 70 years, the regular period, with exceptions who approach 120 years.

12-13. THIRTY-SEVEN YEARS AFTER THE FLOOD, ARPHAXAD BEGOT SHELAH, AND HE LIVED IN ALL FOUR HUNDRED AND THIRTY-EIGHT YEARS.

14-15. SIXTY-SEVEN YEARS AFTER THE FLOOD SHELAH BEGOT EBER, AND HE LIVED IN ALL FOUR HUNDRED AND THIRTY-THREE YEARS.

16-17. ONE HUNDRED AND ONE YEARS AFTER THE FLOOD, EBER BEGOT PELEG, AND HE LIVED IN ALL FOUR HUNDRED AND SIXTY-FOUR YEARS.

According to the Mosaic oral tradition, Nimrod began his kingdom in the year 1,791 after creation; the flood took place in 1,656; and if we add to the latter 101 years after the flood when Peleg was born, we get the year 1,757 after creation; hence Peleg was 34 when the tower of Babel was begun, and it was in his time that the building of the tower was abandoned and the earth divided (10:25; also verse 9 above). Peleg was the one to secure in the division the parts occupied by the tribes of Shem, so he was named from this division, Peleg, "divider."

18-19. ONE HUNDRED AND THIRTY YEARS AFTER THE FLOOD PELEG BEGOT REU, AND HE LIVED IN ALL TWO HUNDRED AND THIRTY-NINE YEARS.

20-21. ONE HUNDRED AND SIXTY-THREE YEARS AFTER THE FLOOD, REU BEGOT SERUG, AND HE LIVED IN ALL TWO HUNDRED AND THIRTY-NINE YEARS.

22-23. ONE HUNDRED AND NINETY-THREE YEARS AFTER THE FLOOD, SERUG BEGOT NAHOR, AND HE LIVED IN ALL TWO HUNDRED AND THIRTY YEARS.

24-25. TWO HUNDRED AND TWENTY-TWO YEARS AFTER THE FLOOD, NAHOR BEGOT TERAH, AND HE LIVED IN ALL A HUNDRED AND TWENTY-EIGHT YEARS.

26. TWO HUNDRED AND NINETY-TWO YEARS AFTER THE FLOOD, TERAH BEGOT ABRAM, AND HE LIVED IN ALL TWO HUNDRED AND FIVE YEARS.

Abraham was, thus, 58 years old when Noah died, and he was outlived by Shem and Eber, which means that the chain of true believers in God has never been broken from Noah to the present, as was foretold by the covenant of God with Noah.

or not Christianity is superior to Judaism has nothing to do with Israel's having been chosen for his historical mission. He had that mission for fifteen centuries before the Christian peoples appeared in the world; and as a matter of fact Christianity itself is the outcome of that Israelitic mission, and it is actually maintained that it was created by a sect of Israel. Nor has the people chosen to suffer ceased suffering since the appearance of Christianity; hence it still keeps its painful title, with many envying it and none willing to take it over.

CONCLUSION

Thus the Biblical account of creation is not a religious work, asking you to accept it because God inspired it, or because it might have been so inspired. It is a historical, scientific, philosophic, and prophetic work challenging all modern knowledge to deny it if it can. It challenges anyone to add anything important in life not covered by its account of creation or to prove any part unimportant, primitive, superfluous, or to deny that its prophetic vision of mankind has come true. It challenges all modern geniuses to rival it in beauty of style, brevity of phrase, and depth of thought. It challenges the religious and the free-thinking critics of the Bible to prove that it is what they maintain: "crude, ignorant, primitive, dead for ever, and detrimental to civilization." (The very words published by a well known Unitarian minister.)

Is its nebular theory, indorsed and accepted by modern science, primitive and inane?

Is the idea of One God Who created the whole universe, an idea which it advanced for the first time in human history, primitive and legendary stuff?

Is its assertion that man possesses an immortal, heavenly soul, primitive and untrue?

Has science one single proof that there *is* no God in existence and that the human soul is *not* immortal?

Can anyone offer an acceptable theory as to how the world could have been created all by itself, or why only man has intelligence, wisdom, speech, writing, ability to figure out the course of the stars in heaven so punctually as to foretell an eclipse to the minute, and why only man, of all the creatures, has a conscience which troubles him?

Is the idea of establishing one day of rest once a week, primitive, silly, and detrimental to civilization?

Is the advice of God offered to man, never to benefit from any evil-doing upon the earth, lest he risk turning the earthly paradise into a hell, a primitive, crude, and childish idea? Is not this earth a hell today, and has it not always been one because of man's never-ending evil-doing?

Is the Biblical teaching of marriage, puritanical family-life, and refraining from sinful debauchery, a crude, silly, and primitive idea?

Is the story of the serpent, picturing the human conspirators, leaders of pseudo-religions and pseudo-moralities of all times, a primitive and childish story? Is it not the most prophetic and exact picture of mankind's past and present history, an actual state of affairs prevailing with us to this very date?

Is the Cain and Hebel strife depicting so vividly and truthfully the eternal envy and plotting of evil by the immoral, dishonest, and un-Godly against their own human brothers, who strive to be moral, honest, Godfearing, and righteous, a silly and primitive story? Does it not mirror our own present-day history in the fight of the red, black, brown or other-colored dictatorships against religion, democracy, and all decency of human character and behavior?

Are not the Cains of today doing all they can to reduce the honest Hebels to the same low grade of Godlessness, as exists in their own Cainitic quarters; are they not designing and plotting to destroy the Hebels? Were not the modern Hebels of all lands listening to the Cains, doing nothing to counteract the sinful plotting? Were they not deserving of their destruction, now taking

place, probably to be complete in the near future, and because the Hebels continued to listen instead of starting to talk a little themselves? Have not the Cainites already introduced and are they not practicing atheism, idolatry, mockery of God by government officials at public meetings, just as Lamech did? Does not Bible-criticism itself re-enact the crime of Cain to discredit and destroy Hebel out of mean envy because the Bible, Hebel's offering to God, was universally accepted, and is, by all indications, the only offering acceptable to God?

What other reasons have the modern Bible-critics like their predecessors, the Delitches, Welhausens, Haupts, Ewalds, Blocks, and others after their kind, for stirring up heaven and earth to "prove that the Bible is a worthless piece of literary junk?

Returning to our subject, what is there so primitive and childishly silly in the story of the flood which was supposed to have come because "every flesh had corrupted his way upon the earth, and the whole earth was filled with violence through them?" Is there anyone to prove that a race of men so thoroughly corrupt is not to be destroyed in one way or another? Is there anyone to offer acceptable proof that there was no flood on the earth or that if there was a flood, it was just a matter of blind natural occurrence, and not because mankind was corrupt to its bones? What benefit or high ideal is there in teaching the none too idealistic masses of the earth, that there never was a flood and that corruption of mankind does not cause a flood ever to come? Is it more beneficial than the Bible's warning of what corruption is to bring, and which is supported by a historical fact, so far not disproved, but actually even proved in many ways to be the fact?

What is there primitive, detrimental, and childishly silly in the command of God to early mankind not to shed blood, not to make people suffer pain, shame, oppression, loss of property; not

to practice birth control, not to cut the living flesh of an animal and eat it with its warm blood, which was a custom almost 4000 years up to the common era, or that man is to discriminate against certain unclean animals, abstaining from using their flesh as food for himself?

What is there silly and primitive in the lesson of respecting parents, as Shem and Japheth demonstrated in covering their old father's nakedness? What crudity is there in the Biblical teaching of the way to combat evil in the manner of Shem and Japheth?

What worthless legendary stuff is there in the story of Nimrod, the first empire-builder, who is pictured as the exact prototype of all dictators from Caesar and Nebuchadnezzar to those Nimroding in Europe today? Could anyone deny that if the modern world were completely informed about the Biblical Nimrod as in the story correctly given here, it would never allow any new Nimrod to play the old trick on it? Have not the victims of modern Nimrods their own ignorance of the Bible to thank for their plight; an ignorance caused by faulty translations and malicious disfigurements that made the study of the Book superfluous, almost ridiculous, and in the condition of being mutilated, totally worthless?

Does one have to be a fanatic and blind believer in God to accept all the abovementioned matter as being infallible? Is there anything in it contrary to science, common sense, history, human understanding, or the highest of modern conceptions of morality?

No one in his right mind can say that only by first having blind belief that God inspired the Bible is one able to accept and respect it. On the very contrary, just by studying the Bible's record of creation, and by realizing its unshakable infallibility, we begin to doubt whether it could ever have been written without divine inspiration. Indeed, it is beyond all human ability to have covered so tremendous a ground in so few words, let alone the high standard of knowledge and prophetic insight

it contains, and the fact that it was written about 3500 years ago!

The only possible solution to the puzzle is, perhaps, to decide that just as the earth was created to produce precious metals and gems in limited areas, totally lacking them in all other parts, so was mankind created to produce spiritual treasures through a few individuals here and there; and therefore what is totally impossible for all of us, was possible for the few chosen. This seems indeed to be the only answer to the puzzle. The Creator's idea seems to have been that the earth as a whole should have the precious gems and metals it needed, and that mankind as a whole should have the needed spiritual treasures; thus, it was enough to have material treasures produced in a few spots, and spiritual treasures through a limited number of men.

All that mankind needed for the discovery of America was, also, no more than one Columbus; all that was needed for the discovery of electric light was one Edison. Others to make the same discoveries were not needed; and they were not born. Likewise, since mankind was in need of discovering the secret of creation and man's existence here on earth, there came such a man who discovered and disclosed it. Whether it was Adam, the first man, the creation of God's own hand, who conceived it all and left it by tradition to Moses, or whether it was Moses himself, makes no real difference. The fact is that one human being did discover it, and the whole of mankind became heir to it; this is all that really matters.

The fact that the Tibetans or some jungle tribes never heard about the discovery of America and of electricity, and that they have no desire to use the great discoveries for their own benefit, does not diminish the value of the discoveries in the least; it only proves the ignorance of those backward peoples. In the same sense it makes no difference if certain peoples and even ministers of religion or secular scientists pay no attention to the Biblical material for some

reason; the loss is their own. The Biblical material is one of the greatest human discoveries; one not to be surpassed or even equalled, hence its great value for mankind could not be diminished by criticizing it either. It cannot be proved that the Bible went through a process of evolution, beginning as crude and primitive, and ending up as tolerable literature, as the critics say. Its very earliest beginning, supposed to be its crudest part, was here proved to be the greatest writing in the world, and the forerunner of all that is really valuable in the world's literature.

And you may forget about religion which orders you to believe in it as being divine! It is not even necessary at all to believe that God actually spoke to Moses; and neither is it wise nor logical to deny the importance of the Bible on the ground that it is incredible that God should ever have spoken to man. The Bible itself may only be referring to divine inspiration wherever it expresses it by saying: "so says God," or: "God said to Moses," and the like. What is important for mankind to know is whether or not anything and everything said in the name of God is really and truly representative of the divine inspiration. The Biblical account of creation seems indeed to have been written by such divine inspiration, because it is too wonderfully written and contains too much wisdom to be thought of otherwise. It is in accordance with the highest principles of morality, logic, and philosophy. It represents the most acceptable and profound science; and it had to be given once to man by his Creator, because it is in the best interests of both; just as one buying a new and complicated machine receives from its manufacturer oral or written instructions as to how to operate it successfully, without causing damage either to the machine, the material used, or the operator.

Man was given dominance over the earth, to use it and keep it in good repair. He had to know what it is all about; so he was given the knowledge

in his early youth. If man did not, or still does not, pay attention to it, or if he tries to introduce, instead, other knowledge of his own ideas, it results in his own loss. It is his own fault and his own bad luck. The Bible is infallible because it is based upon wisdom, morality and sound human logic. The belief in its being sacred from God, is absolutely voluntary with anyone who wishes to believe so. He does not really have to, for the Bible does not demand it. It says: "Deny me if you can, with justification from science and logic!"

The fact is that no one can deny a single point of the account of the creation; but on the other hand, much of it has appeared in all forms of literature, in all religions, in all books on morals and ethics, and in the latest, most modern cosmogonic science as well. The Nebular Hypothesis is Biblical in its origin. It is there in the account of creation, as has been fully proved; and since Moses lived 3350 years before the hypothesis found its way into science, it is not only remarkable but sure evidence that Moses did not get it from Kant and Herschel. There is nothing to be found in the Bible's account of the creation which can be called crude, incredible, and primitive. It has been proved here that from beginning to end it presents a wonderful chain of thought, with each verse as a necessary and connected link properly fitting both the preceding and the following one; without a single repetition or word which would show it to be primitive. Every subject in the account of the creation is rounded out completely, answering all the demands of logic, science, brevity, and beauty. The same thing could NOT be said about those modern critics, pseudo-scientists who snub the Bible as crude and primitive.

In the chapter, "Science Versus the Bible," it was stated that Kant, Herschel, etc., accepted only a half of the Biblical Nebular Hypothesis, and that by so doing, they have not founded it scientifically. By this time the reader should have learned himself, that the

statement is a correct one. Those early scientists accepted the Biblical Nebular Hypothesis but without the foundation — God the Creator; and this is not a question of religion; it is wrong scientifically. The greatest scientists of today, unlike the materialists of the latter 19th century, do recognize the existence of God the Creator. The truth is that even Kant and Herschel, as well as others quoted by the so called higher Bible-critics in support of their false theories, did not say anything that actually discredits the Bible. They were not in the least interested in criticizing the Bible. It is only the pseudo-scientists, the sworn foes of the Bible, who spent their lifetimes for the special purpose of destroying the great Book, that speak in the name of science when trying to discredit the Bible; and it is they who quote Kant, Herschel and others supposedly as corroborating Bible-criticism. This finally led to the state now existing, that many who only heard the names of Kant, Herschel, etc., never having studied them and knowing nothing of their theories, are also chewing the cud, repeating parrot-like the supposedly proved fact that in the light of Kant's or Herschel's scientific theories, the creation-story of the Bible appears primitive, childish, and full of incredibilities contrary to science.

If any pseudo-scientist wants to deny the existence of God, it is his privilege to do so privately, in his heart and mind, but if he parades the Biblical Hypothesis of creation, ignoring the Bible and God the Creator, let him first give an acceptable explanation of how the first nebula, or the first atom ever came into existence. True science can show no possibility for one atom to have created itself, as was already explained before, clearly; and without an explanation as to how the world was started, the pseudo-scientists' cosmogony offers you a watch without movement, an empty watch case, a scientific theory, without a logical base.

Where is the Darwinian's logic in telling us that the creation of the uni-

verse came about through a long chain of evolutionary changes, one thing coming from another, and that thing from something else, making a list of a long line of things preceding one another *ad infinitum*, admitting ignorance of the first origin of everything; and calling this theory, "science," then to refute and renounce the Bible on the basis of that "science," as the higher Bible critics do?

That the world was created through evolution may or may not be a fact, but the question, who created the world is as much answered by evolution as the inquiry of who is the author of a certain book is answered by a detailed description of the process by which the book was printed.

The Darwinian pseudo-scientist talks about creation without mentioning God, or the beginning, or creation itself. Like a motion picture opening with a scene of things already in creation, with people already alive and active, with a complete plot laid out showing situations caused by circumstances, and vice versa, so does he open the creation scene with the borrowed story of a ready-made nebula, atoms, elements, and natural forces, and with a complete plan of evolution working wonders until a universe is ready. Nay, he gives even less than what we get from a motion picture. The latter begins with the names of the producer, author, photographer, property man, actors, director, and assistant director; not so the Darwinian pseudo-scientist in his creation account. He starts directly with the plot, but alas, the plot itself is not taken from nature either; it is created in the Mickey Mouse manner, by fantastically drawn pictures.

So far no one is able to turn a revolving volume of water into a little solar system, or a monkey into a human, or even a mosquito into a housefly. The sum total of his theory is that there was not one who planned, who wished for, or ordered the creation of the world: but it started all by itself from a small beginning and during millions or billions of years, it was slowly and little by

little developed into the universe that we see now. Instead of a powerful master, full of wisdom, and able to create a universe in six days, the pseudo-scientist gives us an almost immeasurably long stretch of time, doing without a master. You do not need wisdom and you do not need power and ability. Leave it all to time, to millions and billions of years, and the universes will grow out like cherries on a tree!

We might as well say that there never was such a man as Shakespeare to create in a short life-span such a great treasure of literature as he is said to have created, but it took a million or a billion years and his works were slowly developed little by little and all by themselves. It all started from steam; the steam turned into water, the water into ink, the ink produced letters, words, verses, plays, and finally the volume now known as the "Complete Works of William Shakespeare."

No less ingenious is the Darwinian theory of evolution of life on earth.

Man is not the personal creation of God, but some monkeys were developed first into cave-men, and the latter were developed during millions of years into real men.

Instead of doing honor to God and to man, as the Biblical account of creation does, the Darwinian theory is curtailing their honor. It clips the divine prerogative of God, and deposes man the King, from his throne, reducing him to the rank of a clever animal. And the pseudo-scientist is not forced to do it by having discovered some truth to compel him to do it. He advances an uncalled for hypothesis, a theory as if specially designed to discredit God and man, or as if it were of importance for us to establish as an actual truth that man originated from monkeys, perhaps to make us more proud of our wonderful four-legged ancestry!

It all amounts to something as wise as writing a letter, to a man whose name was picked out from the telephone directory, as follows:

"Dear Friend: I do not know you. I have never seen you. I have nothing against you and I have no reason for what I am saying, but I am a clever person and I have a brilliant idea about you. I think that you might be an epileptic and that your father was perhaps a leper. I sincerely hope that in time you will discover, to your delight and joy that I have guessed correctly."

This is exactly what the Bible-critic's beloved scientist, Charles Darwin, says in his theory of evolution. He called it, himself, a hypothesis, a supposition not yet proved, but he expressed the hope that in time there will be found the missing links (somewhere, someone said about this, that as a matter of fact "the whole chain is missing"!) and the theory that man originated from a lower animal will be established as a real fact. Is it not the same thing as to tell someone that there are good hopes for him to find out that he is an epileptic, and the son of a leper?

No matter how much the Bible should be discredited (ignorantly, of course, or maliciously), its theory that the world is God's creation, stands today as strong as ever and as ever it will be. It cannot be proved scientifically that a world could ever have come into existence without an eternal Creator Whom we call God. It has not been proved yet, anyhow, and no true scientist upholds any such idea, for atheism is anything but science.

Only such people as are unable to think logically do not understand this point. It has nothing to do with religion either. What was said in the chapter "God" stands as a challenge to all and anyone to deny it.

The Nebular Hypothesis itself, without the acknowledgement that there is a Creator behind it, Who used it as His system, is unscientific and contrary to sound thinking, hence the Biblical way of presenting it is the only right one, while the pseudo-scientist's way is unpardonably wrong and indeed below the dignity of an intelligent person, even for discussion.

It is of the first importance to know who created the world and how it all began, and without an adequate answer to these two main questions, any creation theory is worthless. It is like handing one a railroad time-table in answer to his question as to how railroads ever came into existence. It is, mildly speaking, impolite and insulting.

The Nebular Hypothesis as given in the Bible cannot be denied by any true scientist in his right mind, nor is it. It IS undeniable. Neither can anyone deny the Biblical statement that man is the possessor of an immortal living soul. Let those who deny it, offer an explanation of their own as to why man is so much above all other creatures in his intelligence; even if only so much as to advance the theory that he originates from the monkey; and let them prove it scientifically, and logically, instead of basing their pagan idea, as they do, by falsely quoting the Bible, which condemns such beliefs in the strongest terms.

God, as Creator, and man's soul as immortal, are the two chief points upon which the Bible is founded and they cannot be denied. They are deeply entrenched and fully elaborated in the account of the creation as was partly disclosed here. Everything else, throughout the Old Testament is based upon what is to be found in the account of the creation. Everything is just as scientifically, just as philosophically true, and just as full of human interest. Even the miracles supposed to have taken place here and there are fully acceptable, when understood properly, and for what they were meant.

The common translation of the Bible, thus, resembles the true Bible in any of its books or pages as it resembles the account of the creation. The complete Bible properly translated and elaborated according to its real meaning in every place, would reach the size of a great encyclopedia and it would prove to contain the greatest human treasures of knowledge in every branch of human thought, some not

even dreamed of yet, by its so-called civilized high critics.

One can imagine what the nearly 350,000 words of the Bible contain, when he realizes what the one-hundredth part, the 3500 words of the account of the creation, contain. Only less than three hundred short verses were translated here, and you have science, philosophy, history, morals, life as it should be, as it should not be, as it will be—and as it is!

You have the complete history of man, of nations and of all mankind from the beginning up to this very date; all about world creation and the creation of man; all about the conduct of nature, of the earth, of the heavens, and all about human conduct good or bad. There is the latest science of creation; the philosophy of religion, of life, and of after-life; of love and of marriage; of morality and immorality; of the soul of man and of animals; of child-birth and birth-control; of mythology; of the entire human future; of art, of inventions, of ship-building, of civilization-building, of empire-building, of dictatorship and revolution; of fallen man, of fallen empires, fallen civilizations, and of world-destruction; of earthly paradise and hell; of economic resources, prosperity, depression, and natural catastrophes; of animal life, watery life, birds, plants, rain, climate, season, day and night, and what they all mean; of work, of rest, of dietary laws, and truly, of too many other things to enumerate. It has the essence of every philosophy from the existence of God to the psychology of sexual love. It has the essence of science, from the Nebular Hypothesis to the creation of vermin. It has the essence of wisdom, from the profound system for gaining eternal life to the art of writing a most literary shorthand.

This is just the Biblical record of the creation of the world and of man; the most complete record of heaven and earth with everything on them for all past and future: *the shortest short story embracing all the universe.*

And this is the part of the Bible declared by modern critics to be crude, ignorant, coming from a half-civilized age and people, outgrown, dead, and deserving to be buried!

Only the later parts of the Bible, the prophets, Psalms, Job, and so on, are admitted by the critics to be good literature, *almost* as good as Homer!

What a compliment for the prophets, to almost equal Homer, and what a pity that Moses, with all the divine inspiration in him, does not measure up to Homer! But the critics, as far as their criticisms are concerned, are right after all; this is what the Bible in the common translation permits them, justifiably, to say. For that Bible, the one known, read, and discussed, is in fact a libel on the Bible; it is a distorted shadow of the latter, born and bred in the minds of spiritually sick mankind. It discredited the real Bible, and, what is worse, it distracted the world's attention from the very fact that there is a true Bible which is entirely different from the one falsely representing it!

The Bible of the common translation is, thus, NOT the real Bible, whichever way one looks at it; it is a libel on the true Book by the fact of its being claimed to *be* the real Bible, when it is actually a poor, distorted shadow of it. Its innumerable faults are all its own, and its few praiseworthy qualities are so insignificant and unimportant, that they are as insulting as praising a famous college professor for being able to read and write.

Therefore, it is clear, it all amounts to a libel, for as a whole it diminishes the value of the great Book, showing it to be NOT what it is, but something else, immensely inferior, either too crude to be worth anything, or too insignificant to be worth much.

But there exists a BIBLE that has never been translated, a section of which is given in this volume — in the account of the creation.

It is the Bible which preaches morality for mankind; which gives science, knowledge, philosophy, and prophecy;

challenging denial instead of asking blind religious belief.

It is the Bible which no one can, no one dares, no one did criticize; it invites any one to better it, or to duplicate it in originality, brilliance, brevity, and truth!

It is the Bible which asks for no religion, but only for honesty and common sense, offering happiness on earth and eternal glory in after life to all mankind, to anyone refraining from evil-doing, no matter what he believes in, or what religion he professes.

It is the Bible which maintains that there is ONE GOD, the Creator of all the universe, ONE WHO wants one mankind with equal rights, freedom, and opportunity for every individual to pur-

sue and find happiness, with no one oppressing, and no one oppressed: the true kingdom of God on earth, established by man himself.

It is the original Bible in the language in which it was first created, unauthorized by faulty translators who meant it to be known not as it is, but as they, the translators, wanted it to be!

It is the Bible against which it is an affront to voice criticism, or for which to offer defense by claiming that it must be believed in, simply because it is holy: since it is infallible by reason of being self-proving and inimitable.

It is **THE BIBLE UNAUTHORIZED; THE BIBLE THE WORLD DOES NOT YET KNOW!**

ADDITIONAL NOTES

(SECTION 137)

That the approvals of His creations by God refer to their usefulness only, can be seen from this first approval. Later in the record, the approval is given at the end of each day's creations, and by saying: "God saw that IT was useful," "IT" referring to everything created in that day. But in this verse the approval mentions specifically the fire only, and before the enumeration of the entire day's creations is finished. Hence, the creation of the nebula itself, the separation of fire from it, and the designation for it to cause day and night are all excluded from the approval. This, however, is right; for in accordance with the explanation above that things are approved only for their direct usefulness to man, fire alone had to be approved. The creation of the nebula and the separation of fire from it are of no direct use to man. It would make no difference to him if there was no nebula containing all future creations, and if the latter were to have been created independently out of nothing. Man has direct use of all things created, so also of fire; but not of the fact that the nebula was the origin of things. This is why the creation of the nebula was excluded from the approval by specifying that God saw "the fire" that it is useful (the fire, not its origin). As for the exclusion of day and night, they are already included in the fire indirectly, since fire is their cause.

(SECTION 169)

The last three words of the previous verse (23): "Upon the earth" belong also to this verse; thus, it is to be read: "Upon the earth and the evening and morning were the fifth day," i. e. the fifth day was actually upon the earth, a real terrestrial day.

(SECTION 254)

Note that the verse carefully mentions first, ". . . of the heavenly or the earthly," in speaking of the creation, which refers to the nebula; but, ". . . into the earthly and stellar bodies," in reference to their having been made. This is correct. In the creation of the nebula, the origin of them all, priority is given the heavenly bodies because they are many, while the earth is one, hence, ". . . of the heavenly or the earthly;" but in speaking of their separate formation, priority is given the earth, since it was made on the third day, while the stellar bodies were made on the fourth, hence, ". . . into the earthly and stellar bodies," the exact order in which they were completed.

(SECTION 325)

The expression: "The two feel as one inseparable flesh" denotes here more than mere physical unity, for which it would suffice to say "the two feel as one," or "the two feel inseparable," or the like expressions without mentioning "flesh." By saying "inseparable flesh," the expression actually denotes the extent of "feeling

as one"; it is as "one inseparable flesh" that one part of it feels pain when any other part of it is hurt; man and wife are not to be just two bodies united in one, but as one flesh, both to feel the same pain when each of them is hurt. Anything less than such "feeling as one" does not mean "cleaving," according to the Bible, hence the mention of "inseparable flesh," since flesh suggests pain, and pain is what is meant here, as explained.

(SECTION 400)

The curse of "thistles and thorns" does not apply to the plants only, but to everything that the earth brings forth, men and their own productions as well. Before Adam found out what plants he could use as food he had to endure the tasting of many sorts of plants that were nothing but thistles or thorns, and so does man ever after taste many sorts of inferior things before he finds the thing he is really looking for. The world is full of inferior things, ideas and people, with but a few excellent ones far and wide between. One has to discriminate aplenty before finding the good merchandise he is looking for, or at the right price; or the book really worth reading; or the really good doctor, or lawyer, when he is sick or entangled in litigation, respectively. There are human thistles and thorns all around him; cheating merchants, misleading authors, false prophets, quack doctors and shyster lawyers, and it is only after much trouble, loss of time and of money, that one can find out who is who and to whom he should turn in his need for whatever it be. Hence: "Thistles and thorns shall it bring forth to you"—in everything brought forth by the earth, including all things offered to man here on earth, there are more thistles and thorns than the things needed and desirable, and this is truly a most bitter curse upon man, and actually upon all men, and not only upon those dealing directly with the soil and her plants.

(SECTION 697)

The Nimrod of old was not very successful after all. His racket was exposed and frustrated in time to save his prospective victims, but the case is not so with the Nimrods of our own time; their victims availed them (some still doing it!) every opportunity to succeed; in fact, they helped them grow by remaining neutral and they awoke only after they were actually attacked, or even after they were subdued and rendered totally helpless to do anything about it. All this is as the Bible states, to the vexation of God Who expects all peoples and nations to combat any Nimrod appearing, and it is for this very reason that all nations *should* rise against Nimrodsim, that the original Nimrod story was recorded in the Bible, and mankind was divided into many nations and languages!

Note also in sec. 676 that, unlike the other children of Ham, Nimrod lost his privilege to propagate a nation. A real Nimrod who is madly in love with power is hinted by the Bible to have become what he is because he lacks the feeling of love for anything else, sexual love included, hence losing the privilege to propagate. It is the lack of feeling love for anything or anyone that makes one a Nimrod madly in love with power to rule the whole world, while his potentiality of becoming a ruthless ruler causes nature to deny him the right and the desire to propagate generations, since his kind in numbers would be too detrimental to the world, thus the expression: "A mighty man-hunter to the vexation of God." (Gen. 10:9) God's vexation against the potential man-hunter makes the latter barren of any love either for women or for children and causes him to remain sterile, while the lack of such loves and the sterility turns the Nimrodic potentiality into actual function. This Biblical rule facilitates, by the way, to distinguish at all times between just

a dictator and a real Nimrod, the latter is barren of all love, particularly sexual, and he has only the unsatiable love for power to rule and to oppress. According to this, even Napoleon was no Nimrod, nor is a Stalin or a Mussolini of the Nimrodic type. The real Nimrod must be barren of any love and therefore also sterile.

S U P P L E M E N T S

Supplement A: THE DECALOGUE AND THE HEXAEMERON

Supplement B: THE KINGDOM OF GOD AND THE HISTORY OF MAN

SUPPLEMENT A

The following treatise is based upon the earliest post-Biblical Hebrew and Aramaic commentators on the Bible, proving that the Decalogue and the account of the creation in Genesis 1 are one and the same thing; they mirror one another most perfectly, each suggesting and justifying the other; so that from either we can learn the other and establish the full truth of both.

* * *

"God has spoken once; but two things have I understood from it, for such is the power of God." (Ps. 62:11) The power of God is such, that He did not have to speak more than once to the world. The one time He spoke, giving the ten commandments, He told everything He ever had or would have to say. He gave the world His law, including in it the manner in which He created the universe (later recorded by

Moses in the account of the creation); and what more could God ever have to tell us besides the two dicta of how the world was created and how one is to conduct himself in it?

As was shown in the main part of this volume, that the account of the creation forbids any evil-doing generally, it certainly covers the ten commandments anyhow; but actually there is more in it than that. The account of the creation suggests and truly contains every one of the ten commandments given later, separately and specifically.

There are ten Divine sayings to be found in the account of the creation, such as: "And God said, Let there be this," or "Let there be that,"^[1] and each of those sayings corresponds exactly to one of the ten commandments, both following the same order; so much

(1) Actually there are only nine sayings of God recorded in Genesis; they all follow the first two verses, such as, "And God said, Let there be this or that"; but the first two verses must also be understood as a Godly saying. The Bible does not use the expression, "And God said, Let there be a beginning," because at first there was nothing to which God could say anything; it was only after He created the nebula which contained all universal matter that He could tell it, "Let there be this or that"; meaning that the nebula should develop or separate it, but as for the nebula itself, it is just recorded as having been created. This is the Bible's way of telling us that the beginning was created out of nothing. There was nothing to be spoken to and given orders; so God created the origin, the beginning of everything, which was the nebula; after that He spoke to it and gave it nine verbal orders to develop out of itself everything that has come into existence. It is to be understood, however, that concerning the nebula, God must have said to Himself: "I shall make a nebula!", and the post-Biblical Hebrew literature has it for this reason that the world was created in ten sayings of God; nine ordering the evolving of all things out of the nebula, and the tenth one which God said to Himself concerning the creation of the beginning of all beginnings, the nebula.

so that we can easily understand from all of the commandments how the world must have been created; i.e., how God ordered all things to come into existence, and even what words and expressions He used thereby each time: while from the Divine sayings in the account of the creation we can learn the ten commandments. That is to say, the part of creation described shows clearly that it necessitates this or that commandment.

In plainer words: the statement of the Psalmist that from God's speaking once he understood two things (he means God's speaking upon the Mount of Sinai; where He gave to mankind His law as contained in the ten commandments) is an explanation of where Moses got the account of the creation; for nowhere does the Bible say that God actually told it to Moses, or even hint it; so wherefrom did he get it? How did Moses know how the universe was created and what the Creator said there and then? The Psalmist asserts that Moses could have learned it from the ten commandments, hence the Decalogue must clearly suggest the account of the creation; and it does, as will be proved here. ^[2]

Officially God had spoken once, on the Mount of Sinai; but, according to the Psalmist, we are to understand from what God said there, one more thing besides the actual law which He gave to mankind, and that one more thing is the only important thing necessary in such a case, the "why" of His law; namely, that it is based on the conditions under which the universe was created. Hence, it is therefore the only logical and true law, because it is the natural law, corresponding perfectly to nature and its purposes. Furthermore, each commandment of the Decalogue is not only based upon one part of the

account of the creation, as recorded in Genesis, but it contains it, and can reveal it; and by this it proves its own validity, as well as the truthfulness of the Biblical account of the creation.

The ten commandments are not the capricious invention of some rigid ruler or clever law-giver; they are not even justified from merely human logic and from any moral standpoint; they are justified only when it is admitted that God the Creator gave them Himself for the very reason that He created the world under certain conditions requiring such commandments. Why, for instance, should a butcher, who daily kills a hundred animals for profit, protest against the killing of his son by someone for profit? Who told him that nature is against one man's killing another for profit, but not against the killing of a hundred oxen, cows, and sheep, daily, for a similar reason?

It is, thus obvious that only the Creator of both, man and animal, can decree such laws which permit the killing of animals and forbid the murder of man, by telling us, if *He does*, that He specially created the animals as food for man, but that He forbids the killing of any man for any purpose at all. It is only when we know that there IS a Creator and that He actually has such a decree forbidding the killing of man and permitting the killing of animals, that the said butcher can justly protest against the killing of his son.

This is exactly what we find in the ten commandments—ten moral restrictions which prove themselves that they were given by the Creator Who gave them in accordance with the conditions of the creation of the world, these conditions justifying them. This is exactly what the Psalmist says. God spoke once, but we are to understand from it two things; first, the given command-

(2) Incidentally, this will totally disprove the statement of certain Bible critics, that Moses got his account of creation from legendary Babylonian sources (let alone the proof given in this volume that the account of the creation is a highly scientific and philosophic work containing nothing at all legendary in it!), but the above refutation will become clear after learning the true value of the ten commandments and it will be given at the end of this discussion.

ments themselves, second, Who decreed them and for what reason; because in their text is incorporated also the full account of creation, proving that there IS a Creator to decree commandments and that the latter were made necessary by the conditions under which He created the world.

Superficially the ten commandments do not prove all that. They identify neither their author nor the proofs of their validity. They might have been compiled by any man in the name of any god of his erring or misleading creed. The words: "I am thy God," and "there shall be no other gods before me," were indeed preached in the names of thousands of idols in the long past and are preached even now in the barbaric lands in the names of many idols. Neither do the other eight commandments reveal any specific sign of being the law of the Creator. Some barbaric tribes who never heard of the ten commandments have also such civil laws forbidding murder, robbery, disrespect to parents, etc., hence the Biblical Decalogue could well have been compiled by a master law-giver such as Moses, and simply as a foundation for civil law, but ascribed to God to give it more weight; or, as the Bible critics love to assert, though without the least logical or historical grounds, that he might even have adapted it lock, stock, and barrel from the Babylonians for the same purpose.

But all this is light-mindedly expressed opinions, and it becomes completely nonsensical when the ten commandments are explored and analyzed thoroughly; when they are investigated for what they really contain, by descending to their bottom and ascending to their top. They contain, as already stated, the complete account of the creation as it was correctly rendered in this volume including the so-called "Nebular Hypothesis" (truly the Mosaic theory) and all the rest of its high scientific and profound philosophic material self-proving the truth that the Decalogue and the Hexaemeron are one

and the same, containing and endorsing one another. Whoever introduced the Decalogue (if one doubts its having been given by God on the Mount of Sinai), so molded it that it cannot be ascribed to anyone *but* the true Creator of the world anyhow. By no means can it fit either a human legislator or any false god of one's own imagining.

No human being can ever proclaim the first three commandments: "I am thy God"; . . . "Thou shalt have no other gods before me"; . . . and, "Thou shalt not take the name of God thy God in vain." Nor can he say about himself the words mentioned in Exodus 20: 11 & 12, included in the Decalogue; nor can a human be justified in demanding the observance of the second half of the Decalogue, as was partly shown here in the example of the butcher protesting against the killing of his son.

Again, if one should ascribe the Decalogue to the mouth of some false god of his own, of what value would be the boast of his being the Creator, of having created the world in six days, and of promising longevity for obedience, and vengeance up to the third and fourth generations for disobedience? There was no witness to Creation, no one to time the work, or see with his own eyes who gives longevity, etc. It is all empty talk and it certainly doesn't mean anything at all! It does, however, mean a great deal when so proclaimed in the name of the true God, as will be explained here later!

In addition, the first commandment doesn't even mention the creation of the world. What it stresses is the exodus of all Israel from Egypt. "I am God thy God Who has brought thee out of the house of bondage." So it means that anyone claiming divinity for some false god would also have to declare him as the redeemer of Israel from Egypt. Could any non-Israelitic nation declare its god as the redeemer of Israel from Egypt without arousing the world's laughter? Could the Israelites themselves declare an idol as the one who

redeemed them and preach in its name the commandment, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water beneath the earth"?

It is, thus, clear that the Decalogue is not ascribable to anyone but the true Creator of the world, the God without any likeness, the One Who must not and can not be likened to anyone or anything in the whole universe and Who gave the commandments not as the Creator of the world, but as the One Who redeemed Israel from Egypt. The latter evidence of God's true identity was given, however, not without the very best reason. It was purposely given so to exclude the possibility of ascribing the Decalogue to any false god of man's own imagination.

Realizing under what conditions the exodus of Israel from Egypt occurred, and how the whole world must have seethed with excitement seeing and hearing of the miraculous exodus, the latter was taken as evidence of God's greatness because it was the only evidence proper; evidence not to be denied then by anyone.

As already said, anyone can proclaim: "I am God the Creator, Who created heaven and earth"; but such a claim is worthless since no one witnessed creation; hence, no one is obliged to believe it. The only true way for God the Creator to identify Himself is to change the laws of nature before the whole of mankind and then say, "I am He Who rules nature, performing great changes in it before your eyes, hence, your God the Creator."

After the manner in which the exodus is described in the Bible, as accomplished with many unheard of miracles involving the greatest changes in nature, the turning of all the waters in Egypt's wells and rivers into blood, the accurately foretold comings and goings of nine other plagues of frogs, lice, swarms of beasts, murrain, leprosy, hail, locusts, pitch-dark days, death of the first-born,

and with the splitting of the sea and the creating of a dry land passage in its midst; with the pillar of cloud by day and the pillar of fire by night going in front of the marching army of freedom; and with the manna coming down from heaven daily, with a double portion on Friday for Saturday, in exactly the amount needed for each family, it was the only thing pertinent to prove the identity of the heavenly Redeemer as God the Creator of all the universe, and this is why the claim of having performed the exodus was preferred to the claim of having created the universe.

If God ever wanted, or if He should in the future want to manifest Himself openly to the whole world, He surely did not and would not need a better plan than to accomplish an exodus such as the one the Bible describes. And in the words of that very Book in another place: "Did ever any God try to come and take Him a nation from the midst of another nation, by tribulation, by wonders and miracles, and by war, and by a mighty hand, and by a stretched arm, and by great horrors, as all that which the God of Mercy, thy God of Law and Order, did for you in Egypt before your own eyes? Thou hast been shown to realize that the God of Mercy (Who delivered thee) is the God of Law and Order (the One Who created all nature, its law and order), there being none else besides Him." (Deut. 4: 34,35)

Any helpless, defenseless nation in bondage to a powerful slave-driving foreign nation, such as was Israel in Egypt, becoming released and freed in the manner Exodus tells, could not help realize that its Redeemer is the very Creator of the whole universe. That nation, as well as all other contemporary nations witnessing such an exodus must declare unequivocally that the heavenly power which accomplished it is none else than the Creator of the universe, the God of Law and Order, Who created the beginning, gave the earth its very form and all its laws of nature; hence the One Who can change the natural laws at

His will, turn water into blood, split an ocean in two, or perform the like drastic changes in nature as He deems fit and whenever He sees fit to do it.

The exodus from Egypt as the Bible describes it, as all the Israelites witnessed and shared it, and as Moses himself took a part in, was indeed the greatest testimony for its heavenly accomplisher who caused it to take place. At that time, particularly, God surely had the best and only testimony for His being the Almighty Creator He is. The whole world realized then that the One Who freed Israel from Egypt is the true God, the Creator of the whole world, and all that was then necessary and sufficient for God to identify Himself by, was to say, as He did: "I am thy God, the one Who brought about that exodus!" This was as much as saying: "I am the Creator of heaven and earth, the One eternal God Who created the beginning of all beginnings. The world did not come into existence spontaneously, or through evolution with natural laws of its own, uncontrollable and unchangeable by any one: it is I Who began it from nothing. I formed it, put it into motion by My own laws, and I can change those laws at will, as I have done before your own eyes in Egypt."

The first of the ten commandments containing the words, "that I have brought thee out of the land of Egypt," and which refer to an exodus accomplished through a list of specially ordered and executed great changes in nature, surely cannot be ascribed to anyone but the Creator and the ruler of nature, the God Who actually created the whole universe. Anyone can proclaim himself or someone else as God, but unless the

god so proclaimed can qualify his identity by ordering at will the most unusual, never occurring, drastic changes in nature, the proclamation is worthless. The true God Who is entitled to say: "I am thy God!" meaning the God Who created and Who rules the whole universe, must first establish His right to the sub-title, "Who brought thee out of the land of Egypt." In other words, He must prove first that He can perform such an exodus as the Bible describes, and of which that Book justifiably asks the words of Deuteronomy quoted above: "Did ever any God try to come and take Him a nation, etc?"

Thus the question is not who proclaimed or who may yet proclaim the first commandment, saying, "I am thy God!", but who CAN and who has a RIGHT to proclaim it, and we know by what was heretofore explained that none but the true Creator of the whole universe may proclaim it, because He can first establish His sub-title as the performer of a miraculous exodus proving that He rules nature as He pleases. Anyone of us living today who should witness an exodus such as the one the Bible describes, would have to admit unquestioningly that only the Creator of the world could have performed it, hence that there IS a Creator; the world is not a self-made product, it had a beginning: thus also a beginner, One Who created the beginning, Who formed it from the very start, Who laid down for it the natural laws under which it was to continue existing, and Who is, of course, able to change those rules if and when He sees fit to do so. ⁽³⁾

Moses could well have proclaimed the ten commandments out of his own mind, or might have adapted them from

(3) Some may justly ask the question, why did not all the nations of that ancient time hasten to recognize the God of Israel and accept Moses as their spiritual leader henceforth, instead of remaining the idolaters they continued to be? The answer is that the masses were then most ignorant, believing in sorcery and under the influence of their magician-priests who, unwilling to lose their high positions, made the masses believe that Moses was merely a bigger and better sorcerer and magician than the Egyptians were, and that it was all done by sorcery. Besides, they frightened their masses, warning that anyone trying to join Israel would be punished by his own national god and they used every other means to keep the ignorant peoples from joining the Israelites; until, in time, everything was forgotten and

some predecessor as the critics say, had he rendered the first commandment, "I am thy God Who created the whole universe"; there would be no one to disprove it and no one to believe in it justifiably. But since he rendered the first commandment as: "I am thy God Who performed the exodus," there must have been an exodus, and no one could doubt that he spoke in the name of God, as no one would doubt it today under similar conditions; or as anyone would laugh it off should one speak of a new god, asseverating that he was the creator, but giving no proof that his new god can show anything godly.

To summarize and to conclude it all: No matter who introduced the ten commandments, only the Creator can ask their acceptance and this too, provided that He offers an acceptable account of how the world was created by Him, making the observance of the commandments necessary and justified; for even God cannot demand of man the acceptance of a commandment not in accordance with the requirements of the account of His system of creation. As it happens, the ten commandments and the Biblical account of the creation fully answer the condition required above: they DO correspond exactly, and since the Biblical account of how the world was created, as given in this volume, is admittedly recognized by science as the only possible one, i.e., that God actually did create the world as described in the account (proved in this volume elsewhere), the ten command-

ments corresponding to the account of the creation and actually containing them, must naturally and logically be declared as undoubtedly the ones required by the Creator, and because the conditions of creation demand them for man's own good.

One may refuse to believe the Biblical account of the exodus and the manner in which the ten commandments were given; but even such a disbeliever must admit the statement made here above that only the one who can change at will all the natural laws and who actually demonstrates this power before the whole of mankind has a right to say the words, "I am thy God, Who is the Creator of the world." Anyone declared to be God the Creator and not demonstrating to intelligent mankind his power to change the laws of nature at will is an impostor. It is this which is the main point stressed here, that nothing less than the above, gives anyone a right to proclaim himself or someone else as God the Creator. The Bible says that there once occurred such a case; that God once did perform a chain of great changes in nature, and then proclaimed Himself as God the Creator. While belief in the latter occurrence is completely optional, there is no denying that in order to be acknowledged as God, the true Creator, He must reveal Himself in the exact manner described in the Bible, and that the first commandment could never have been incorporated in the Bible unless there had been such an exodus. The

purposely denied by the idolatrous priests, who claimed that it had never been a fact, but was merely a legend. That this is so is proved by the fact that when Balaam's better sense ruled him, he admitted that it was no sorcery that brought Israel out of Egypt, but God. He is recorded to have said: "God brought them out from Egypt as with the strength of a mammoth that He hath. Surely there is no sorcery in Jacob, neither witchcraft in Israel." (Numbers 23:22,23) Hence he alone admitted it, in a moment of inspired honesty, that the exodus was an act of God, and not, as was claimed by all, sorcery. But even this was only recorded in the Biblical writings; it did not reach the masses of all other peoples; and many at far points received only vague accounts of the true facts, that came to them months or years later in mutilated, perverted versions.

As a matter of fact, the people of Egypt itself and of the nearby nations did join the freed Israelites. "And a mixed multitude went up also with them. (Ex. 12:38)" It surely had to be something extraordinary when yesterday's lords were willing to serve their slaves, if only they were permitted to join them!

Israelites who entered the Promised Land under Joshua are stated to have said to him: "God forbid that we should forsake God to serve other gods. For the God of Mercy is the God of Law and Order; it is He Who brought us up and our fathers out of the land of Egypt, from the house of bondage, and Who did these great wonders in our sight, and preserved us in all the way wherein we went, and among all the peoples through whom we passed." (Joshua 24:16-17) Thus the whole Israelitic nation bore witness that there was such a miraculous exodus justifying the first commandment; and if one chooses to doubt this true historical fact, he has a right to reserve his belief in God until he will witness a similar second occurrence of God's identifying Himself through changing the laws of nature in the manner described in the Bible; but he cannot say that if there was, or there ever were to be, an exodus, and a giving of the ten commandments, exactly as described in the Bible, those witnessing it all could logically refuse to admit that the giver of the ten commandments is the true God the Creator! Such a disbeliever, however, demanding as proof nothing less than a repetition of the exodus before his very eyes, in the manner described, has no right to justify *any* of the ten commandments, since, as will be proved, from a merely human standpoint they are not in the least justified or binding, as in the abovementioned example of the butcher.

The Decalogue means nothing if the first commandment, speaking of a most miraculous exodus that actually occurred, proving the giver of the other nine commandments to be the true Creator, is not accepted as narrating a historical truth; thus, at all events, the Decalogue cannot be ascribed to anyone but the true God and Creator. The one entitled so to command must be able to perform drastic changes in nature. The Bible asserts that the exodus

is a historical fact, and while there are few other records to prove it, we have at least the one undeniable and wonderful proof that the commandments prove themselves by revealing the secrets of the creation of the world; by showing upon which part of the creation of the world each commandment is based, and by which it is justifiably made binding, and by the fact that modern science corroborates the Biblical account of the creation given in this volume as being true.

This is no empty, meaningless statement. The ten commandments do contain all the above, as will be shown in this supplement. They contain and reveal the entire account of the creation as given in the first chapter of Genesis; and thus not only do they fully endorse the latter, but the latter endorses them, since each of the ten sayings in the Hexaemeron fully corresponds to one part of the Decalogue, both endorsing and fully proving one another.

In accordance with the above, the ten commandments represent an unrivaled masterpiece of extraordinary, indeed Divine, compilation from the literary viewpoint; never and nowhere has it been or could it be duplicated. The Decalogue embraces the universe and all eternity; it tells mankind for all future time what will keep it in existence and why, and what will bring it to self-destruction and why; it even maps out step after step the order in which the various phases leading to self-destruction are to come, and which are by now established historical truths.

All this by no means suggests the work of a human, limited by his humanity, not even of a Moses; and surely it does not resemble the empty talk used by the passing cults of idolatry of the local and national character they all were and are.

We shall now leave the corroboration of the statements made above to the text following, which is to give the

thorough analysis of the Decalogue, and let that text speak for itself.

* * *

FIRST COMMANDMENT

"I am the Godly Spirit of Mercy, thy God of Law and Order, that I have brought thee out of the land of Egypt, out of the house of bondage." (Ex. 20:2).

For once God had to reveal Himself to mankind, and His method of doing it was by delivering the small, enslaved Israelitic nation from the powerful oppressors by foretelling through Moses many drastic changes in the laws of nature, by performing them exactly as foretold, and then by proclaiming on the Mount of Sinai the first commandment given above: "I am God the Creator, because I am the One Who performed the miraculous exodus, and you should know yourself that were I not the Master of the universe, I would not be able to bring about such an exodus!"

A whole people witnessed and lived through it: "And all the people perceived the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it they were shocked and removed themselves afar. And they said unto Moses, Speak thou with us, and we will hear, but let not God speak with us lest we die. And Moses said unto the people, Fear not: for God is come to accustom you to such things, and that His fear may be before your faces, that ye sin not." (Ex. 20:18-20)

Every word in the above Biblical passage has proved itself a thousand times over throughout history. The plan of God was to create a people accustomed to thunderings, lightnings, trumpets, and whole mountains smoking, indicating the approach of complete world-destruction, and not to fear it, but to have the one fear of God to keep them from sin; and He did create that people. Thirty-five hundred years of thunderings and lightnings, of being shocked and choked in the midst of smoking mountains, has not erased that

people's fear of God, and it has remained true to the Divine ten commandments until this very day.

Indeed, God could not have done more to impress His will and the truth of His ten commandments upon all future mankind, and millions among all nations of the world are thoroughly convinced by God's revelation at that early time of history, and do observe and respect the Divine commandments. The fact that numbers of people do not believe that God actually revealed Himself in the manner the Bible describes should not surprise anyone; neither should it mark such disbelievers as being worthy of the least consideration or importance, for there are likewise millions of people and many so-called leaders in the world, who deny the ten commandments altogether, practicing the worst kind of evil-doing and calling it justice and the height of culture.

If there were not such perverted-minded humans there would not have been any destroyed civilizations; unfortunately they flourish also in our own time, and while they are the curse of mankind, their beliefs and disbeliefs being totally perverted, like madmen, they can only be pitied, but not reckoned with concerning sound logic.

Those, however, who witnessed the actual exodus, could not help realizing that there is a Creator, and that it was He Who performed the drastic changes in nature necessary to bring about the miraculous exodus. Any person witnessing such an exodus today would say exactly the same words that were inscribed by Moses in the first verse of Genesis, namely: "The beginning was created by the Godly Spirit of Law and Order (by God Who has the power to make natural laws and to maintain order as He pleases, or to change those laws)."

Since Moses was a man of unusual spiritual gifts and inspired by God, he went into the matter of creation much more deeply than anyone else would and could, and he figured out the exact way in which the whole universe started,

which is, to our present understanding, nothing more than plain logic. If there was a beginning and if from that beginning resulted a whole universe containing a sun, moon, stars, and an earth, and upon the earth there are waters, minerals, stones, metals, wood, grass, etc., i.e., hard materials and soft, then the beginning of it all must have been one single stuff softer than anything, some sort of gas or vapor, and through applying to it a chain of natural laws, certain parts of that vapor were solidified and turned into harder stuffs and materials, thus forming natural units and divisions, some parts separating themselves entirely from the bulk of the original gaseous mass, such as its heat, forming itself into a ball of fire and becoming a sun, and other parts separating themselves for other reasons, under the pressure of the natural laws applied to them; so that the first bulk of gas was divided primarily into separate parts becoming planets, one part of them being the earth, but not as we know it to be now. It was still a confused mixture having no special form, a part of the original gaseous material to be worked out by the natural laws into new unifications and separations, some to become water, some to form earth, stone, metals, etc., etc., until it became the earthly globe as it is now, still working and worked by the natural laws instituted once by the Creator, Who is, of course, the Only One Who could also change a natural law, for He so arranged the different parts of the universe that He provided the possibly needed changes as well. He can just shift some planet a little nearer or farther to the earth and cause by it who knows what changes by who knows what new influences. And so did Moses put down into writing the above logical thoughts, now recognized by science as the truth and called "the nebular hypothesis"; but Moses put it down very briefly, as seen in the continuation of the first verse and in the second verse of Genesis 1. "It was a fiery-liquid mass (gaseous vapor, or hot nebula) to be formed into stellar

bodies and an earth. And the part potentially to become the earth was primal matter, all earthly matter raw within it; the deep all around the mass (nebula) was darkness, and a forceful wind fronting the volume of the liquid stuff on all its faces was carrying and revolving it very swiftly." (Gen. 1:1,2) (For the full explanation see these verses in their proper place above in this volume.)

One can, thus, easily see how closely connected and clearly suggesting one another the first of the ten commandments and the first two verses of the account of the creation are. In proclaiming His first commandment God actually imprinted in its background the first two verses of Genesis, and vice versa: one who reads the first two verses of the account of the creation must see and hear the words of the Creator saying the exact words of the first commandment: "I am thy God; I can change the laws of nature, as I have done in the exodus of Israel from Egypt; because I am the One Who created the world and Who ordered and installed those natural laws."

Whether Moses got the account of the creation directly dictated to him by God, or by inspiration, or by oral tradition from his sixth grand ancestor, Adam (Amram—Moses' father—, Levi, Jacob, Shem, Methuselah, Adam, each one having lived in the time of his predecessor), makes no difference whatsoever: the fact remains that the first of the ten commandments and the first order of the Creator, that there be a universe, as seen in the first two verses of the account of the creation, are most logically mutually inclusive; so that reading any one of them, the other becomes obvious and self-implying. The Psalmist, therefore, is right in saying: "God spoke once, but two things have I understood from it, for such is the power of God." It will be proved here that every succeeding Godly saying recorded in the account of the creation is likewise to be understood from the correspondingly succeeding commandment and also containing it, making it on the

whole incontestable that the ten commandments and the account of the creation are inseparable. The Decalogue is, thus, of such a character that none but the Creator is entitled to DEMAND its acceptance; hence it is to be ascribed to God only; and since modern science corroborates the Biblical account of the creation, admitting that the world was indeed created exactly as described in the Bible, the first commandment based upon that description and suggesting it, must certainly also have been given by God the Creator Himself.

Thus we read in the first commandment of God, "I am thy God, Who is the Creator of the world, because I proved it by changing the natural laws of the world"; which lays down the logical rule that unless one can prove his identity as the Creator by actually changing the laws of nature, he cannot claim to be God the true Creator, and he cannot command anyone to accept him as God.

In reading the first two verses of Genesis, we learn that God created the beginning, that there could not have been any universe unless there is a Creator Who started it, which makes it logical and inevitable that the one performing great changes in nature is entitled to recognition as the only true God the Creator, in exactly the same manner as expressed in the first commandment.

No one, able to understand the full meaning of the first two verses in Genesis, can say that there IS no God. Science corroborates this, if that is worth anything. There was undoubtedly a first creation, so there IS a Creator, as was explained fully and undeniably elsewhere in this volume.

Shall man deny that the first commandment is of the Creator, though it contains and is based upon the account of the creation which modern science admits is correct? If science tells us, as it does, that there is a Creator, and even though there were no exodus, does it not mean that the contents of the

first commandment become obvious and inevitable?

We thus see that the first commandment, in order to be accepted, makes it inevitable that there should be a Creator, and the first two verses of the Biblical account of the creation make it inevitable that the first of the ten commandments should be accepted, because they prove that there IS a Creator.

We shall see further that the same is also true of the other nine commandments. They too make it inevitable to have their validity endorsed first by the account of the creation; and the latter makes it inevitable to have them accepted by fully proving that according to creation they are indispensable.

* * *

SECOND COMMANDMENT

"Thou shalt have no other gods in my presence, (hence nowhere and never). Thou shalt not make unto thee any graven image, or any likeness of what is in heaven above, or what is in the earth beneath, or what is in the waters beneath the earth. Thou shalt not bow down thyself to them, nor worship them, for I, God, thy God, am a jealous God, inflicting punishment for the sins of the fathers upon the children unto the third and fourth generations, for them that hate me (if the children are as sinful as their fathers). And doing favors to thousands of generations coming from those who love me and keep my precepts." (Exodus 20:3-6)

Let us first consider the human purpose of having all sorts of gods. Why should any man worship a god of his own make-believe, in the first place? What prompts him to do such a thing?

The answer is obvious — Man makes for himself an idol because he believes, or is made to believe, that there must be a supreme power above him, and not knowing any better, he thinks that the idol is that supreme being. He, thus, actually means well, but he acts wrongly; so why should the great good God punish such a man, who means well, but is misled by ignorance?

Superficially such punishment of ignorant idolaters seems totally unjustified, but since the commandment does not recognize good intentions in this respect, and claims that God is jealous of man's serving false gods no matter whether he does it knowingly or unknowingly, it seems that God expects man not to make such mistakes; He must have created him with the ability to distinguish between God the Creator and a worthless idol!

Let us, therefore, consider the means by which man is to recognize his true God and Creator as he is expected to. We soon conclude that there can be two such means: physical vision and spiritual understanding; rather physical light or spiritual light.

By having unlimited physical vision man would have no trouble at all in recognizing his true Creator. With such a physical light showing man everything from one end of the universe to the other, he would simply see the Creator somewhere or all over. Man would then see with his own eyes by the aid of the great physical light, that there is only One God in the whole universe, and not any other god, and that everyone throughout all the heavens is worshipping that One God.

Undoubtedly there is such a light in existence, for God surely does see from one end of the universe to the other, and probably also the angels, if not also man himself in his after-life, possess the quality of unlimited vision; on the earth, however, such vision is not permitted. Earthly vision is limited to the light of the day and of the night, which enables man to see within a radius of a few miles, or of a few yards, respectively, and can see only material things, he can see nothing spiritual at all.

It is, therefore, obvious that in not permitting man to have unlimited vision through great physical light, God enabled him to attain such vision through the aid of spiritual light. We know as a matter of fact that spiritual light does help man to see much more than the

ordinary physical daylight enables him to. It is through spiritual light of his brain that man discovered and is now able to see the tiniest microbe, the farthest stars, and the profoundest philosophies. Indeed, the existence of God is now also a matter of spiritual vision with many; and it was so even thousands of years ago.

It is likewise quite obvious why God so wanted man to perceive Him through spiritual light only; it is because He wanted man to use free choice in the matter of perceiving his Creator; instead of his being forced to see Him under compulsion, as would be the case were we to perceive God through physical light. Who wouldn't worship God if we could see Him and His glory in heaven, while we ourselves were yet here on earth? But when we have to perceive Him through spiritual light, it is, of course, entirely a matter of free choice. One must first WANT to perceive Him; he must be interested in spiritual life, and we know that some refuse it bluntly as worthless. They prefer spiritual darkness, instead. Some would not mind getting it if it were handed them ready made on a silver platter, refusing to invest any personal effort in attaining it. Only a minority of men actually want spiritual light and they work for it. This difference in the behavior of all humans marks clearly who is worthy of perceiving God and who is not: and the worthy ones DO perceive Him.

God is jealous: He wants to test man's loyalty to Him the way any jealous being does — unseen by the suspect. It would be futile and foolish to expect disloyalty of any man towards God if we were to see God constantly as He sees us; so God remains far off, physically invisible to man, and every man proves his loyalty or disloyalty to God, just as he pleases, by pursuing or ignoring the spiritual light.

In this way God is justified in rewarding the former and punishing the latter. Spiritual light and spiritual darkness are sharply divided; the one

showing all the worthy and the other the unworthy. Ignorance is, thus, no excuse. All men are created alike, and what is possible for an Abraham should be possible also for a Nimrod.

We thus learn from the second commandment that although great physical light is surely in existence, God saw that it was too great and He had to limit it, in order to provide a sharp, visible difference between a mankind or an individual striving for spiritual light, and a pair preferring to remain in spiritual darkness. In limiting the physical light, He designated it to be no more than a daylight for practical earthly purposes, with an ample reduction of that little light for the night time when earthly activities cease and almost everyone seeks a refreshing sleep. This is exactly what we find in the next saying of God in the account of the creation; namely, "And the Godly Spirit of Law and Order said: "Let fire be developed" (the origin of physical light). And fire was developed in it (in the nebula). And the Godly Spirit of Law and Order saw the *fire* that it is useful (to the full extent of original fire giving a great light and illuminating the whole universe so that man will be able to see from one end of the universe to the other). The verse has it: "And the Godly Spirit of Law and Order saw the *fire* that it is useful," while with every other creation it has merely: "And God saw that *it* is useful." The code shows plainly that what God saw was too much *spiritual* light coming from the fire, because it was giving too much physical light.); and the Godly Spirit of Law and Order divided the spiritual light from the spiritual darkness. (Had it not been too good to be used, it would not have had to be divided. See sec. 159 of this volume.) And the Godly Spirit of Law and Order designated the fire (the light) to cause day (to be so limited as to constitute daylight only, enabling man to see in a radius of a few miles, at the utmost, and even this not so very distinctly; hence limiting

man not to see more than he requires for practical earthly use)."

Since man will see no more than what is right near him, he will have the need of increasing his vision through spiritual light; and he will soon prove whether he cares to increase the latter, in which case he will perceive God and refuse to worship idols, or he will prefer to remain in spiritual darkness, thus remaining ignorant, and doing everything the second commandment lists for him not to do.

The second commandment, thus, clearly suggests that physical light was limited in creation for the purpose that man shall strive to increase his *spiritual* light; and this suggests the second saying of God in creation: while the latter endorses the validity of the second commandment that man must not have any other gods, but only the One Who is the Creator, because even if physical light does not reveal the true God, He can well be perceived through spiritual light. And it is a fact that many DO perceive Him by acquiring spiritual light, thus proving that anyone can achieve it!

* * *

THIRD COMMANDMENT

"Thou shalt not take the name of the Godly Spirit of Mercy, thy God of Law and Order, in vain (preaching falsehood in the name of the true God). For even the Godly Spirit of Mercy will not clear the one who taketh His name in vain." (Ex. 20:7)

After we were told in the first two commandments that there is only One God, the Creator of all things Who alone can change all natural laws at will, and that we are not to have or worship any other gods, of our own making and imagining, the third commandment warns us against false teachings in the name of the true One God.

We are to understand from the commandment that even after attaining the light of having the concept of One God, and knowing enough to talk in His name, some will not speak the truth, because for personal aims and earthly interests, they will be taking God's name

in vain, and they will preach things contrary to God's wish; hence they are not to be followed.

This arouses the unavoidable question: how can such a thing be possible? Why should intelligent men, who realize the existence of the Almighty God, ignore the Godly and the heavenly, and even pervert them shamelessly, and take God's name in vain, for the purpose of gratifying some base earthly interests? How can anyone be dishonest and so fearless of God, knowing that there is One and that disobeying Him will bring punishment?

There can be only one answer to this question — pressure of some base earthly sort upon man to betray others and even himself in things spiritual; and even against his own better judgment; and even to such an extent as to take God's name in vain!

The third commandment is, thus, warning us that free choice spoken of in the previous commandment, is not such an easy matter for man to cope with. Though intelligent man is anxious through his better understanding to abide by the Godly and heavenly, to stay honest, righteous, and Godfearing, he is being pressed by the earthly atmosphere to ignore the Godly and the heavenly and to commit evil; and many cannot withstand the earthly pressure. They succumb to it and fall so low as to take God's own name in vain; to preach falsehood in the name of the true God, hence the warning not to fall victim to such false spiritual leaders, or to such false spiritual leadership within each man himself. God commands man to strive to the heavenly urge in him only; this is important for man's good, and dangerous to ignore. If the heavenly urge is ignored in the interests of the base earthly pressure upon man, the one acting so will be shown no mercy, no clearance of his sin out of pity. The one who takes God's name in vain, knowingly, but for the purpose of furthering his imaginary earthly happiness and pleasures will have to stand the full consequences; he will be punished to the

full extent of the damage his sinful act has caused to himself and others.

The fact that man is given freedom to choose between the heavenly urge in him and the earthly pressure upon him, and that it is the wish of God that man should choose to be heavenly, by overcoming the earthly pressure upon him, suggests most clearly that the heavenly urge in man is natural and important; while the earthly pressure is imaginary, unimportant as a thing for itself. Its purpose in creation is only to help man develop his will power, like the heavy iron dumb-bells that are made for developing man's physical, muscular power, but are of little use as a thing for itself when not used for that purpose. Man's will-power to remain heavenly, or his physical power as an athlete, are the desired effects to be attained by the means of a base earthly pressure or by iron dumb-bells, respectively; the latter are merely the means leading to the desired result. We can, therefore, conclude that in dividing the universe into parts heavenly and earthly, God must have surrounded each one with an atmosphere of its own, pressing down on each; so that no matter in which part one is to be found, whether in the heavenly or upon the earthly, he is influenced and pressed upon by the atmosphere of that part to remain integrally a part of it himself and to ignore and reject the other part.

In so separating the heavenly part from the earthly, the two become really separated; those intelligent creatures that are in the heavenly part, such as the angels, or the righteous earthly men in their after-life, ignore the earthly planet and refuse ever to become dwellers therein; while living man, the only intelligent creature on earth, craves and loves to remain in his own earthly atmosphere at least as long as possible; and while here on earth often fully ignores the heavenly and refuses to combat the earthly atmosphere pressing him to be completely earthly.

God the Creator designated, however, that the real atmosphere, the one

that man is to strive for, because it is for his own eternal good, is the heavenly one, and this is exactly how the third saying of God in the account of the creation reads; namely: "And the Godly Spirit of Law and Order said: 'Let there be an atmosphere in the midst of the liquid volume (the nebula) and let it (the atmosphere) make a division into one liquid volume and other liquid volumes (a division between the earth and the other planets above her).' And the Godly Spirit of Law and Order made the atmosphere and it separated one part of the liquid volume (of the nebula) which is under its atmosphere, from the other parts of the liquid volume which are above their atmospheres: and it became so. And the Godly Spirit of Law and Order designated the atmosphere to be a heaven for the earth (man should look up to the atmosphere, to the above, as his heaven, instead of seeing his heaven upon the earth below)." God designated as heaven everything that is above the earth, so that if there is any urge and pressure upon man to which he will succumb, it shall not be the pressure of the earthly below, but the heavenly pressure from above. The earthly pressure man must ignore as passing and unworthy, and strive to the heavenly urge upon him, (atmosphere symbolizing the urge here, both having pressure), the heavenly above being truly glorious and eternal, as indeed man does realize in his subconscious attempts to be heavenly, though he somehow fails.

The third commandment, thus suggests the third saying of God in the Hexaemeron: that God created an atmosphere to divide the earth from the planets above, each having its own pressure around it; and He designated the planets above, the spiritually higher and most important pressure, to be man's heaven, while the third saying of the Hexaemeron suggests and endorses the validity of the third commandment. It teaches that though man is pressed by the earthly atmosphere to be base and to ignore the heavenly, even to take God's own name in vain for the purpose

of furthering his base earthly interests, yet he must fight and ignore the earthly atmosphere and strive to the heavenly. He is not to take the heavenly in vain and lose his eternal happiness for the sake of imaginary, passing, and worthless earthly pleasures: God actually told man that the heavenly pressure is the most important!

This is the reason why, concerning the result of God's third saying (in the account of the creation) no mention is made about God's seeing it to be useful: it is because of the fact that only a very small minority of mankind is successful in becoming really heavenly; so that the arrangement is really of little use for mankind generally; but this is the fault of man himself, not of God. Man is deceived by the fact that the same fate *on earth* befalls the righteous and the evil-doers; and he begins to doubt and to ignore the heavenly, not realizing that for the purpose of giving him free choice it was necessary to make the good and the bad equal on earth, and that the reward of the righteous was never intended to be in earthly life, but in after-life, in the heavenly atmosphere above. Ecclesiastes says this clearly: "This is indeed bad among all things done (created by God) under the sun, that the same fate befallerh all (as mentioned in the previous verse, to the righteous as to the wicked); it leads to filling the hearts of men with evil and madness in their thoughts while alive; so that they go hopelessly to the dead." (Eccl. 9:3) Hopelessly, because no mercy can be shown to the one taking the heavenly in vain, as the third commandment says; it is wholly a matter of free choice, entirely in man's own hands; and if one man can choose the right why cannot the other?

* * *

FOURTH COMMANDMENT

"Remember the rest-day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day—rest, is to be given to God, thy God of Law and Order: in it thou shalt not do any work, thou, thy son, etc. . . .

For as an hexadiemer (six-dayer) God made the heaven and the earth, the oceans and all that is in them, and He rested the one seventh day only; therefore God blessed the rest-day and hallowed it." (Ex. 20:8-11)

To begin with, the above translation of the fourth commandment is absolutely and positively one hundred percent correct. The original text by no means justifies the common translation: "For in six days the Lord made heaven and earth," unless both, God and Moses, could not use the Hebrew language correctly. "Six days" is in Hebrew, "shisha yamim," while here the text has it, "shesheth-yamim," with a hyphen between the two words, meaning hexadiemer, a "six-day-thing," or a "six-dayer," if we have to coin that word in English. The reason for the world's being hexadiemic is because in many of its important events the figure six is to be prominent. It is supposed to exist only six days of God (a thousand years each); the soil must be worked for six years and given a rest for one year; and even the man to be created on earth, will have to work on it in six-day periods at a stretch; so that for this reason, and chiefly to demonstrate that the world is a six-day-work-world for man, God ordered it to develop itself during six days; though it could have been created by Him just as well in six seconds. At the completion of the world it was necessary to indicate also the period of rest for man between each two six-day-work-periods, and God limited it to no more than one day; so He called one day His own rest too, wherefore God blessed the one rest-day.

Man was so created that he must work and rest, and his capacity for working without impairing his health through either overwork or laziness is six days, with one day of rest following each work-period; so it was because of this that the world itself was made in six days, and God rested on the seventh; but not vice versa, that because God made the world in six days and rested on the seventh, man is to do like-

wise. If the latter were the case, then we must say that God could not have made the world in less than six days, which is absurd; and besides, why say that God rested only one day? Has not His rest continued indefinitely since then? Or did He start working again on the first day of the second week; and has He kept on working every week-day except the seventh ever since?

Now that we know correctly what the fourth commandment really says, let us understand why God included in it the apparently unnecessary words, "the oceans and all that is in them." Why single out the oceans, though they are wonderful, when the mountains, canyons, forests, fauna, and flora, and especially man himself are equally so; why not mention all of them, or none, since they are already included in the words "heaven and earth"?

This clearly implies that the "oceans and all that is in them" are for some reason not to be included in the heaven and earth; that they are in some way an entirely different creation; and they are mentioned in connection with the rest-day for a special, important reason, because omitting them would not fully justify the day of rest once a week!

Indeed it is so! In contemplating a little the difference between the waters and the solid parts of the universe, we soon learn the physical reason why the two must be mentioned in connection with a rest-day at intervals — the two combined, liquids and solids, are indeed the exact picture of the weekly seven days. They too represent work and rest, and they establish the fact that without work and rest there could be no world of the sort that we have at all.

Water is, of course, the symbol of ceaseless work, of perpetual motion, while the solid parts of the earth are the symbol of stability and rest. God, thus, tells us to remember the rest-day (not directly to observe, to keep, or honor it as in the next commandment, "honor thy father and thy mother"; but to remember the rest-day, and later adding: to keep it holy!); and that the reason

for our remembering it should be because He established our universe to consist of heaven, earth, and oceans (most probably there are oceans also on the other planets); hence a universe of work and rest. The beginning of it, the nebula, was a restless, gaseous stuff, and unless the liquid parts of it were to be gathered together separating the waters from the minerals, and for all the latter to unify and to become stable, resting solids, solidified heavenly bodies and an earth, there could be no universe. A smaller part of the resting solids had to be created amidst the greater part of ceaselessly working "oceans and all that is in them," before there could be an earth to put man onto. The chief part of creation was, therefore, to create the smaller resting part in the greater restless part. It took six days, then, to arrange each part fully and properly; but mainly upon the one great principle of work and rest — a ceaselessly working greater part of oceans and seas, and a smaller part of resting solid ground.

Man being a small world for himself, a microcosm, must therefore remember that chief principle on which the whole world is built — a small part of rest against a greater part of work and ceaseless motion, hence, "remember the rest-day to keep it holy!" Without the smaller part of rest there could not be possible either a macrocosm (the whole universe), or a microcosm (man)!

As to the proper proportion of work and rest for man and for the earth itself, with all its other working creatures, God demonstrated it to be six to one. He did it by ordering the process of world-development to continue for six days and dedicating one day after that for His own figurative rest; wherefore man is to know and to remember that he too and all those helping him in his work, including the beasts of labor, must work six days and rest on the seventh. Later in the Bible, man is instructed to give the earth itself one year of rest out of every seven; for such is the whole world of ours, hexadiemic, as to work

and being worked; with one day of rest before beginning work again.

Hence the fourth commandment suggests the very words of God's fourth saying in the account of the creation: "And the Godly Spirit of Law and Order said: 'Let the water-elements (the restless parts) of the liquid volume which is under the heaven (the part once of the nebula, destined to become the earth) unite and retreat to one place, and let the other elements in it appear as solid dry land.' And it became so," etc. The earthly bulk consisting of ceaselessly working, never resting liquids received its small resting part; and this was its first and only beginning to become the world we know it to be: for without the retreating of the waters to form oceans, thus enabling the minerals to solidify, there would be no world, not even waters as a world for itself, but only a restless, gaseous bulk without any definite form, completely void, as it was before it was arranged in the two parts described here.

The fourth commandment is, thus, clearly suggesting the fourth saying of God in the creation of the world, i.e., that God must have ordered the waters to gather together into oceans, and that there shall appear amid the latter solid dry land; for otherwise there would be no world, no man on it, and no need for a commandment to man to remember how the world was created, and that it requires six days of work and one day of rest.

On the other hand, here too, as in the former three sayings of God, His fourth saying during the creation of the world, endorses the validity of the corresponding fourth commandment. If the world was indeed so created on the principle of work and rest, as we must understand from God's order for a greater part of the globe to remain as restless oceans and for a smaller part to become solid and stationary, it surely must be God's wish that man too, as the whole of nature, itself, shall have his work and rest in somewhat the same proportion, i.e., a smaller part of rest

against a greater part of work. It is also obvious from the fact that the account of the creation as well as the fourth commandment both tell about a six-day period of world-creation and one day of rest for the Creator, that this is the proportion in which man is to have his work and his rest: for, in truth, God does not need six days to create a world, and it cannot be said that he took one day of rest; neither work nor rest can be attributed to God anyhow. Even the creation of the world involved no work for Him; it was merely saying, "Let there be!", and He is not said to have returned to work after the seventh day of rest, so He is still resting up to this day; and what difference does it make to us how long it took Him to create the universe, in the first place? His calling it a six-day work followed by a day of rest is therefore only for the purpose of establishing the proportion of work and rest for man; hence both the fourth commandment and the fourth saying of God in the creation of the world corroborate one another thoroughly and most completely.

* * *

FIFTH COMMANDMENT

"Honor thy father and thy mother; that thy days may be prolonged upon the soil which God, thy God of Law and Order giveth thee." (Ex. 20:12)

While every other commandment is primarily addressed to the individual and then applies also to the whole of mankind, this fifth commandment is chiefly addressed to each national group as a whole, and indirectly also to the individual.

That this seemingly perverted explanation is truly so, we can see from the reward promised which accompanies the commandment: "That thy days may be prolonged upon the soil which thy God giveth thee." This is not a reward of tit for tat; for why should a reward be specified for this commandment only, and not for the others also? Nor is it a clarification of the practical benefit that it is to bring for all, such as to say: "If you are to take care of

your helpless aged, not letting them die, or killing them off, as some barbaric nations did and still do when their old people can no longer do useful work, it will save you too from such a terrible fate, that of dying before your natural time!" In the first place, the same can be said in connection with several of the other commandments: Don't kill, don't steal, don't bear false witness, and no one will kill you, steal from you, and no one will bear false witness against you. In the second place, it would suffice to say in this commandment simply: "Take care of your father and mother!" Why honor them? We also take care of our orphans and of our sick, with the same reason in mind; that should our own children become orphans, or we ourselves become sick, there will be someone to take care of them or us; but we are neither required to, nor do we honor our orphans and sick!

Besides, what great blessing is there for the individual to remain all his life on his own soil? Many change their lands voluntarily for soil in a far off part of the country, or they even change their country and live happily in a strange one, actually liking it better, for some reason, than their native land. Don't some rich, happy individuals leave their homelands and travel all their life-times to see and study as many strange lands and peoples as they can find, and derive much pleasure from so doing?

It is obvious that the promised reward in the fifth commandment refers to the whole people's remaining in its land forever; that each people, or national group as a whole must honor and respect its fathers and mothers, because, for some reason, such behavior assures the nation everlasting stay and independence upon its own soil (the text here uses the word soil), while on the other hand general disrespect to parents is somehow so detrimental to the soil upon which it is practiced, that the latter becomes irritated and throws its inhabitants out altogether. It either destroys them, or causes them to be driven

out into exile, and for a whole people to lose its land is surely the greatest calamity.

The only possible way to understand the meaning of this commandment is to interpret it as meaning to honor the parental traditions; not to make any drastic changes, religious, civil, or economic without the consent of the middle-aged or elderly of the land's inhabitants, because we must realize that a country's traditions and general behavior has to do with the character of its soil. They cannot be forcibly and suddenly eradicated and others introduced instead, merely by the wish of the inexperienced, impractical flaming youth of the country; just as you cannot turn the flora of a land to some sort other than the one it is naturally adapted to.

God has so created the soil that the whole earth brings forth many different kinds of vegetation and fruit; but the parts of it that are good for grass and herb are not good for vineyards or for fruit; some soil is good for oranges and bananas, but totally useless for grain or for herb. The same is apparently true concerning the human races and groups of the earth. They are different from one another according to the nature of the soil each one occupies. Peoples are not what they are by blind chance, but by what the soil makes of each one of them. An agricultural people cannot be transformed into an industrial, or a commercial people, and vice versa, through a dictatorial decree of the youth, desiring the change because it likes it. Nor can the youth change the form of its country's government drastically, its religious belief, or its economic system. Such changes are sometimes possible when made gradually, by slow evolution, and when they are led by the elders of the people, by the parenthood of the land; since they are not so drastically wild, not so easily carried away by unfounded enthusiasm, as the youth is.

The earth was made to produce all things after its own kind, depending upon where it is and what soil it has.

Oranges cannot order their parent-tree to produce apples henceforth; neither can they declare themselves as apples or cherries from some time on. They must remain what they are, what their own kind, through their own soil, made them to be. They must respect their parenthood, and remain what it tells them to. The same is true of human groups; but in their case it means also that each individual must offer actual respect to his father and mother. There must be respect for parental experience, for its traditional behavior, and better, riper sense of understanding; hence, it must be left to the parents to regulate any serious changes, if and when they must be made.

In learning the lesson of respecting parenthood because it is the ripest product of the given land and soil, knowing better the nature of its particular place, we soon come to the conclusion that in creating the earth, God gave her the order to bring forth everything after its own kind; that, as in the case of man, it is not by blind chance that the earth produces grapes here, fruit trees there, and grain somewhere else; but there was a specific order for the earth to bring forth so, and naturally, by having the soil of the earth differently constituted in various parts. In fact, as we read in the account of the creation: "And the Godly Spirit of Law and Order said: 'Let the earth endow itself with the power to sprout grass, herb yielding seed, fruit tree yielding fruit according to its kind, whose seed is in itself (the power of the soil to adapt itself to one kind of growth here and to another kind there, and to bring it forth upon the surface of the earth). And it became so, etc.'"

Here too the fifth commandment fully suggests the fifth saying of God in creation; and vice versa. If the soil is the one responsible for the kind of plants that grow on it, then it is responsible also for the kind of people that live on it; hence parental experience and traditions must be honored and respected. Disrespect to father and

mother leads to change of behavior and tradition not in accordance with the nature of the soil, and it must end by destruction or exile, just as forcing a grain farm to yield cotton, or vice versa, will soon destroy the farmer and make him lose his farm either through starvation, or through other reasons forcing him to forsake it.

* * *

SIXTH COMMANDMENT

"Thou shalt not murder." (Ex. 20:13)

The original text has here: "Thou shalt not murder!"; implying the act of taking the life of a human, not plain "killing," which includes also the taking of animal life, an act not forbidden by this commandment.

But why can one kill an ox, even if he wants it for nothing more than for one tongue, giving him one good meal, yet not be permitted to kill a human enemy who deprives him of good meals year in and year out; as in the case of an employer paying him starvation wages or otherwise imperiling not merely his happiness, but his very existence?

When we want to kill a human, no matter for what reason, the Divine commandment forbids it. "Kill a million animals if you can and if you wish, but not a human, baby or centenarian!" is the short and strict decree of God; but what is the reason for it?

It is surely not because man is almost an almighty little god on earth himself. This would not make him important in God's eyes, no more than, if man should vanish entirely from the earth and lions should become the almightiest little gods on earth dominating every other animal, the lions would become important in God's eyes. God would surely not issue a decree for the lions, not to kill one another; so why should *man* have such a decree forbidding him to murder another man?

The answer is obvious: man is under God's own jurisdiction, and so much so that even the planets above were made to serve man and to be ruled by

him to a certain extent. This certainly cannot be said of the animals.

Since the earth could not exist a day without the influences of the planets, and the earth was created chiefly for man upon it, one must clearly see that the planets themselves are made for man's sake.

Besides the fact that the planets give man division of time, rest-days and holidays, a benefit in which no other creature partakes, they are also the means by which man is blessed or cursed. God causes them to give man good crops and fine time for his harvest, or He makes them spoil the crops and harvest by droughts, floods, excessive rains, and a thousand other plagues. All this means that they are ruled by man after all. He dominates them through his behavior, good or bad; they must respond to his good or evil actions. Hence, man is so important that he stands under God's own jurisdiction, and with the planets between him and God, to reward or to punish him for his good or evil conduct, respectively; and this certainly means having the planets serving him and being ruled by him.

Indeed so says the Psalmist (we give here the correct translation): "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast installed, I realize how important man is that thou art so mindful of him, and the human, that thou rememberest him, for thou hast made him a little less than God," etc. (Ps. 8: 4-6)

Since no one, singly, has any right to kill a man (as fish and animals kill one another), it is evident that God wants him under His own jurisdiction, and this places man even above the planets, since by good behavior he can make, and he does make, the planets serve him. We can, thus, learn from the sixth commandment, "thou shalt not murder!" the reason for which the planets were created and the saying of God concerning their creation. It is exactly as stated in Genesis: "And the Godly Spirit of Law and Order said: 'Let there

be luminaries in the atmosphere of heaven to separate the day from the night; and let them be for signs of the weekly day of rest; and for the setting of holidays, and for the fixing of the first day of each month, and for the first day of each year. And let them be luminaries in the atmosphere of heaven, for the purpose of giving light upon the earth.' And it became so." (See the whole subject in the account of the creation in this volume, proving that the planets are ruled by man, or ruling him; since God created them for man's use and for man's sake only.)

The sixth commandment, "Thou shalt not murder!", placing man under God's own jurisdiction, for the reason that he is so important in God's eyes that even the planets above are created for his use and his sake, easily suggests the corresponding sixth saying of God in the account of the creation, and vice versa. Since even the planets were created to be under man's rule and in his service, man is indeed highly important in God's eyes; so that except by God's own law, and after an elaborate trial by responsible judges, and for a crime God Himself decrees to be punishable by death, no one must trifle with the life of a human being; much less murder him!

* * *

SEVENTH COMMANDMENT

"Thou shalt not commit fornication." (Ex. 20:14)

By the word "fornication" is meant any cohabitation between the sexes outside of lawful matrimony.

Man may satisfy, within moderation, all his bodily needs and desires without hesitation: take food and drink whenever and wherever obtainable from nature or with the consent of their possessors; he may engage freely in sport, games, satisfy his passion for dancing, fine clothes, smoking, etc. He may even try to outwit nature by flying in the air, or by swimming fish-like beneath the surface of the waters, but never and nowhere may he satisfy his sexual desire

except in lawful marriage; even with the full consent of the other partner, and not even as moderately as once in a lifetime. It must be marriage or no sexual union at all!

The only true reason for such a restriction in this particular human passion must be understood by the purpose of the latter — procreation; and because it is not up to the human alone. God has to be a third party to it; He must contribute the living soul to the product of that human passion, and man should not force his heavenly partner to participate in an act against the lawful rules of the partnership.

In other words: while every other bodily passion was given to man, as fully his own, for his own personal use and pleasure, the sexual passion is the only one given to him in partnership with his heavenly Creator, and to be used for the desired purpose of both partners, though their purpose may be different. God's purpose and benefit is the procreation of lawful children only, and without that Godly benefit in mind, man has no right to use the passion entrusted to him on the above condition only. It is not completely his own and he cannot use it for his personal purpose and interest only.

But stubborn, "all-knowing" man may, and does, ask here, "Who says that God contributes a soul in the process of procreation! Perhaps man is just animated by the same source of life on earth that animates any other living creature? And even if God does contribute a soul to the newly born babes, who says that He wants the latter born only in wedlock? What is wrong with the child born outside of lawful wedlock?"

The answer is: fishes and birds!

Fishes prove that there are two sources of life in nature, an earthly life-source and an aquatic. This is proved by the fact that creatures animated by the earthly life-source cannot exist in the waters, while all aquatic creatures, animated by the life-source of the wa-

ters, cannot exist on the earth; so the question arises, by which of the two life-sources is man animated?

If by the aquatic, he should be able to live in the waters like fish, which he cannot in a natural way; and if by the earthly, then why does he dominate all the other earthly creatures? Like an earthly creature he should have no more than instinct; but, as a matter of fact, man is, intellectually, so much above the other earthly creatures that he does live in the waters and fly in the air in artificial ways; so he is seemingly animated by neither! He is surely animated and made to be what he is by a third life-source specially given to him, which is, undoubtedly, the Godly soul in him, giving him speech and almost divine intelligence not possessed by either the earthly or the aquatic creatures.

Thus, man surely *has* a soul contributed to him by God, because he is so different in his own peculiar gifts from both of the other sorts of creatures in nature, since he can even live in the water like the fish, or fly in the air like a bird. This fact of his possessing a Godly soul within him is, incidentally, what necessitates his coming to life through parents united in lawful marriage; and this we can easily learn from the birds.

Birds are, in truth, nothing but a different kind of fish. They too have a fish-like tail; instead of fins they have wings, instead of swimming in the water they swim in the air, and instead of spawn they lay eggs. They are a combination of a parenthood unlawfully united — the life-source of the water with a body of earthly material — hence they are neither here nor there; they are neither mammal nor fish. Neither of their parenthoods provide for them adequately. Their aquatic life-source does not endow them with the ability to live in the waters where they belong as beings animated like fish, while their earthly body does not give them the stability of the four-legged animals, nor that of two-legged man.

They are, thus, neither fish, nor animal, nor man; and they live neither in the water, nor upon the earth only, nor in the air, but mostly on trees, or other high places.

As we all know, this is what happens, as a rule, with human offspring of unlawfully united parents. The helpless mother is often forced to dispose of her child by leaving it at the doors of some house or institution, or even by killing it. Those lucky ones who do find someone to take care of them, have a pitiful babyhood, never knowing the happiness of real mother love, owed them by nature. God is, thus, forced through human fornication, to take part in an act which is absolutely contrary to his usual merciful treatment of children. He has to send an innocent soul down to earth to suffer a most bitter fate, for no fault of her own; but because of the sinful humans, or human (for sometimes one party is innocent), who thought nothing of the results to another human who will have to come into being through their selfish gratification of a moment's carnal desire; to say nothing of the fact that a human child, possessing a heavenly soul, is also in need of parental spiritual education and guidance, and that millions of forsaken children, the result of fornication, grow up to be ignorant, criminal-minded, sinful, and the worst of human underdogs. Even in these times of elaborate institutional care of abandoned children, with the numerous cases of adoption, a number of children born of fornication must turn out the wrong sort. And who knows that children born of fornication are not subjugated by the law of God to a soul inferior in its very origin?

The seventh commandment, thus, leads us logically to the conclusion that a human child possesses a Godly soul, and that, by fornication, man intentionally subjects his child from birth to the fate of the birds, which, seemingly, are also the product of an unlawful alliance between the life-source of the waters and the bodily matter of the earth; and therefore resembling neither the fish, nor

the earthly animals, just as forsaken children often do not resemble a proper man, but grow up as degenerates of a kind of their own. This easily suggests the seventh saying of God in the account of the creation: "And the Godly Spirit of Law and Order said: 'Let the waters bring forth abundantly animating life (for water-creatures) and also for the bird-kind that may fly above the earth, in the atmosphere of heaven (having no stable life either in the waters or upon the earth), etc.' " (Gen. 1:20, 21). The seventh saying of God, on the other hand, establishes the validity of its corresponding seventh commandment. Since the birds, by reason of being the offspring of an unlawful, in a way, unnatural mating, lack of stability in life of both, water and earth, how much more and comparatively worse does such an unlawful *human* mating affect the life-stability, physical and spiritual, of its offspring! Therefore, not to commit fornication should indeed be one of the justified restrictions upon man; which, as we know, it really is.

* * *

EIGHTH COMMANDMENT

"Thou shalt not steal!" (Ex. 20: 15)

Stealing is the term denoting the taking of anything which nature has produced upon which another human has a justified claim of ownership.

God said that we must not steal and this means that He will supply each one of us either with a blessing of riches, or with work to earn our daily bread, which is a little harder, or that He wants us to beg and to exist on charity. Indeed, every honest person exists by one of these three means.

So far so good insofar as obeying God's commandment is concerned; but why should we not steal, not even from one who has a thousand times more than he will ever need; not even from one who is himself known to be rich by stealing from others?

A man may be hungry, having absolutely nothing to eat, seeing a garden

of a thousand acres full of plants and fruit, and knowing that it belongs to a thief who has acquired it by stealing, yet that hungry man must not take anything to satisfy his hunger, because it has an owner. To take anything without the knowledge and permission of its owner means breaking the commandment of God; it means to commit the sin of stealing.

Of all earthly creatures only man has such rights of possession and such restrictions against taking the possessions of another. Animals may take food wherever they find it free to be taken; no other animal may claim it as his; nor do the former steal it. If it is a field with grass, any animal can eat of it while it lasts. What is it, then, giving man the right to possess things and restricting others from taking them; even as in the case cited above, that the hungry man cannot take a morsel of food for himself from one who has enough for millions, without that man's permission?

And, principally, why such a difference between man and animal; one that is, on the face of it, even degrading for man, yet sanctified by God Himself through His special decree: "Thou shalt not steal!", forbidding the necessitous to take anything, without permission, from those who possess more than they will ever need?

By what right has man such absolute ownership of things, when everything that he has, including his labor, and even himself, belongs primarily to nature, after all? The owner of the great garden might have labored in it and taken care of it, but it was nature that gave him strength to work and made the garden grow; so how does he, and why should he, have such absolute ownership of the products of nature that God Himself should restrict all other human beings from helping themselves to the least bit of another man's belongings?

The answer is in the question itself. He holds his ownership by the

right and virtue given him by God Himself; hence it is not a right originating here on earth, but a heavenly right, indeed!

As mankind generally has rights of possession of the whole earth and to everything in it, so has every man individual rights of possession to certain parts of it; and such general and partial rights of ownership are given to man because, unlike the animals, he is not entirely earthly: he is mainly a creature of heaven, and what the whole of mankind, or any people, or one individual, have and hold as their own is theirs by the right that originates in heaven. In other words: man, collectively and individually, has a personal heavenly investment in what he possesses here on earth. It may be in the form of his knowledge to do certain things that others cannot do, or it may be what people call "luck," both being, in truth, a heavenly blessing earned in some way by the possessor of these things; hence, they are actually his own and no one can claim any partnership in the ownership.

The garden mentioned above, full of fruit, held by an individual, does not belong to nature, though it is a part of it. It belongs to the man owning it, because it is he who holds the heavenly blessing to have such a garden; so he made nature produce the fruit for him. It is a case where nature was ordered to make good the man's investment in heaven; and it did so, but it would not for anyone without a heavenly investment calling for just such an order to give him a garden full of fruit. If that garden belonged to the hungry man, there would be no fruit in it, for one visible reason or another; but truly for the invisible reason that he has no such heavenly blessing to own so much fruit, and he would still be hungry, garden or no garden. It is, therefore, the one who actually owns the fruit who made the garden fruitful, and it is entirely and rightfully his. The poor hungry man cannot take a single apple from it,

without permission; if he does, he commits the sin of stealing. All he can do is to ask the owner to give him one, and be thankful if he gets it.

Animals, however, are entirely an earthly product themselves; they have no heavenly earnings to invest, and to own anything upon the earth; they are completely dependent upon the earth; and whatever they can find to supply their needs they may take, if take it they can; and they cannot take more than what they actually need for the time being.

Man sees that many have more wealth than they need, while others are in dire want. He even sees that some have plenty of everything because they steal, and he begins to think that perhaps he too ought to steal and so have great possessions; but the commandment of God says, "Thou shalt not steal!", and if he is Godfearing and sensible, he will soon realize that stealing is not only a sin, but useless.

No one becomes rich by his own efforts, and not by stealing, either. Those working the hardest are indeed the poorest, but many who steal go to jail or lose their lives; so that stealing doesn't always help either. If some thieves are successful, it is because they would be rich anyhow, even if they were honest. They have the blessing to be rich, no matter what they do; but being foolish and having no faith in God they have no patience, and they take unlawfully what they would be given a little later within their own rights. God lets them have and hold their unlawfully obtained wealth as a test for others; because if no thief were ever successful, no one would ever think of stealing; thus, no command would be necessary against stealing; there would be no free choice any more, and no cause to reward the righteous for obeying the commandment not to steal!

Generally, however, riches and the having of possessions is purely a heavenly blessing for man, because he is not entirely earthly, but half and main-

ly heavenly, and the earth with everything on it was actually created for him to possess. If some are poor and possess nothing, it is either because they have no heavenly earnings to invest in earthly riches, or they have too much heavenly wealth, but are not anxious to invest any of it here in earthly wealth, preferring to keep all they have where it is; so that they may enjoy it the better in their after-life; or that God Himself makes this arrangement for them, knowing that it is for their best happiness.

We thus learn from this eighth commandment of God, that the difference between man and animal is not degrading for the former, but is exactly the opposite. We understand from it that while man is a heavenly creature, and under certain conditions the absolute possessor of greater or smaller earthly wealth, the animals cannot possess anything, not even their mates. They are entirely earthly and themselves an object to be possessed by man. Their creation is a natural process brought forth by the earth the same as grass, herb, or plants, because God must have ordered the earth so, to bring them forth. This is exactly what we are told about in the account of the creation of the animals; in Genesis (1:24,25) we read: "And the Godly Spirit of Law and Order said: 'Let the earth bring forth animating life of her kind (thoroughly of the earthly kind), for cattle-kind and every moving thing, even all living creatures of the earthly kind (having nothing heavenly in them).' And it became so, etc."

The eighth commandment is, thus, clearly suggesting the corresponding eighth saying of God in the account of the creation; while the latter fully indorses the validity of the former, because if man is excluded from the animals, not mentioned as one of them, the thoroughly earthly, he must be at least partly heavenly, and with the earth and everything in it for his use and possession. And if heavenly rights are

what give man possession on earth, then surely each race, nation, group or individual has and holds the portions that were allotted it by heaven; hence, no one else is to take it away from them by fraud or stealth; and it is undoubted that God has His rule for man "Thou shalt not steal!", as He actually included it in His Decalogue.

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NINTH COMMANDMENT

"Thou shalt not bear false witness against thy fellow-man!" (Ex. 20:16)

After commands 6 and 8 forbidding man to commit murder or to steal another man's property, the restriction against bearing false witness cannot mean so serious a false witnessing as to impair the victim's life, or the loss of his property, since these two were already covered; hence it can only mean slandering, spoiling an innocent man's good reputation by telling falsely, swearing, that he committed, or is committing, an evil act, which he is in truth innocent of.

Since general lying, which also includes the bearing of false witness, is not mentioned in the Decalogue, it is evident that slandering anyone is much worse than ordinary lying. One who lies, who fools the whole world by telling it things that never happened, even if he does it daily during his whole life, is not so sinful as the one bearing false witness against one fellow man, once in his life. The former doesn't break one of the ten commandments of God, which surely entails the severest punishment, while the latter does break it.

But, in the first place, why should a person who is generally of good and honest behavior be subject to the shame and punishment entailed by breaking one of the ten commandments of God; just for slandering a man's name, even when the man so slandered never heard of it and suffers nothing by it, neither materially nor spiritually? In the second, why make man so important and elevate him to an almost divine rank, by forbidding anyone to slander him;

and to say the smallest falsehood about him? This commandment actually does place man on the same footing with God Himself, since it makes the slandering of a man's name as serious a sin as taking the name of God in vain, the latter sin being that of slander against God, and both sins are of the same importance as being a part of the ten commandments!

Surely, however, man cannot be as important as all that! It is hardly imaginable that God should be as jealously concerned about man's name being falsely dishonored as about the slandering of His own name; there must be something quite different, something really serious involved in the sin of bearing false witness against man.

Remembering, as already explained that it refers here not to a false witnessing that leads to death or loss of property, but merely to defamation of character, through a false accusation against one of being guilty of some shameful, ungodly act, and that it applies also to a case where the one so slandered does not even know about it and feels no injury whatsoever (the commandment does not mention injury, only the act of slandering), it certainly cannot be considered as an insult or pain to physical man at all, but to his soul, to the heavenly part in him. This is why it remains a sin even in the case where the person defamed doesn't know about it; his Godly soul, or her Creator, or both, do know of the wrong committed, and does it not grieve God to hear an honest, innocent soul, His own part in man, defamed as spiritually filthy and abhorrent?

Man has a spiritual guide within him; the heavenly spark which we call "the living soul," and which leads him to be righteous, fighting his physical tendencies to evil-doing, sometimes winning and sometimes losing her fight. The result is what forms man's character, his behavior, and which is praiseworthy in one and contemptible in another. That spiritual force and character-builder in

man, whatever it be, is surely not picked up by man at a bargain-sale, or found lying in the street; it was given him by his Creator, and it is this Godly spark within him which made man a fit subject, the only fit subject in the world, to be given the ten commandments; for it is the soul in man that gives him intelligence, wisdom, speech, etc.

Now let us imagine that a truly Godfearing man was induced by the spiritual force within him to observe all the commandments of God, but along comes a slanderer who bears false witness, and asserts that he knows the man is not at all what he seems to be; he IS breaking the commandments of God, or he broke one of them: could we fail to realize what an insult it is to the falsely accused Godly spark, and what a sinful attempt it is to discredit all other Godfearing men?

Would not people begin to suspect, as they often do, every other Godfearing man, thinking them all hypocrites? Would not Godfearing itself become a symbol of hypocrisy and a path of life to be shunned by all?

Could anyone think that God can remain impartial in such cases, and not avenge the falsely defamed honor of that human soul, as it is really a defamation of God Himself?

This, and not man's personal honor, is the reason why God is as jealous concerning a falsely accused man, as He is concerning the taking of His own name in vain; so much so as to have forbidden both equally in the ten commandments, His most important code of laws for mankind.

At any rate we learn from this ninth commandment that the human soul stands very near to the Godly, for otherwise it would not be possible that God Himself should declare her His equal, as He does in His Decalogue. He said: "To whom will ye liken me, or shall I be equal?" (Is. 40:25), and surely there is no one and nothing in creation that can stand on the same footing with the Creator, yet He does

declare the human soul as His equal, by placing her defamation in the same class of transgression as worshipping idols and taking His name in vain!

The human soul is, thus, Divine, a spark of God Himself, and since it is the soul that forms man spiritually, it means that man was created in the likeness of God, in His spiritual similitude, and that by following the dictates of his Godly soul, man can actually become of the very type of God, to be as righteous, as merciful, as honest, and as immortal as God Himself. This is, in fact, why man is a little god on this earth himself, and why he dominates all the other creatures, fish, cattle, birds, etc. Hence we learn from this ninth commandment concerning the creation of man exactly what we read about it in Genesis: "And the Godly Spirit of Law and Order said: 'Let us fashion earthly man in our similitude, if he be of our type (if he will conduct himself God-like, he will be a little god on earth himself); let them subdue the fish of the sea, and the bird-kind of the heavens. And the cattle-kind, and all the earth, and every moving thing that moveth over the earth, etc.'" (1:26) (See more particulars in this volume in sec. 184, 190.)

The ninth commandment and its corresponding ninth saying of God in the account of the creation are, thus, clearly suggesting one another, each one's validity fully indorsed by the second.

* * *

TENTH COMMANDMENT

"Thou shalt not covet thy fellow-man's house, thou shalt not covet thy fellow-man's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy fellow-man's." (Ex. 20:17)

The general idea of this tenth commandment is indeed one of the most important pillars of all religion. It teaches the belief in God's personal supervision over the earth and over every living creature.

If thy fellow-man has a nice house, a good and beautiful wife, a trustworthy manservant, a capable maidservant, a valuable ox, etc., they were not obtained by him at your expense; you would never have those things even if the man whose possessions you covet were not in existence, because they were given him by the Creator, and perhaps specially created to be his.

Coveting means to have the false idea that this world is without any supervision, and that having things is merely a matter of grab and snatch, of "the early bird catches the worm"; hence the one who has the good things was quicker in grabbing them, and if it were not for him, perhaps I would have them, so why not grab it from the grabber? It is good for him, it is good for me too!

The true situation is very far from such an idea about it. The world is something like a hospital, where you can see some patients eating chicken, some only a boiled egg, some having just a glass of milk, and some begging for a glass of water, and not even getting that.

Observing it, only a fool would think that every patient has what he grabbed, and that those with the better food were the fastest in the grabbing. We all know the truth that each patient is getting the food which the doctor prescribed for him, and which is what he needs; so that even the one asking for a drink of water is better off not getting it than he would be if given chicken.

Besides, it is a fact that coveting is in most cases totally unjustified; because the ones coveted are not always what they appear to be: the coveted house is perhaps a burden upon its owner who wishes to be rid of it; the coveted wife may be a curse for her husband; and the coveted manservant is perhaps one who makes his master wish him to break his legs, etc.; also, it is another fact that coveting causes harm to the covetous, often leading them to crime and punishment and making

their lives miserable; besides all these, it never helps the coveter anyhow and never will. The world was not created to have all houses, all wives, and husbands, all servants, and all domestic animals exactly the same; and it cannot be changed ever to become so; hence rather than to hope for the impossible, it is much easier and more desirable for everyone to try to give up coveting.

The reason why one has plenty and another not enough, why one becomes king and the other must be a miner at starvation wages, is just as great a puzzle as why man lives on fruits and herbs and greens, while cows must eat hay and straw. The Creator wants it so and there is no one to make Him change it! Try to feed one cow on raisins, nuts, plums, and the like, and one man on hay and chopped straw, and you will soon discover that it won't take very long before both drop dead.

Coveting, when it becomes an outspoken sin by many, spurring them on to "equalize" social and economic conditions, such as modern communism is striving to accomplish, is, thus, a madness which can never succeed. All that it can do, according to the Divine Decalogue, and as will be explained here, is to bring total destruction.

The way to improve social and economic conditions is by observing the ten commandments of God, and not by breaking them as communism teaches and practices. The ten commandments are not only the true Divine prescription for having the best social and economic system, but they also tell the story of what brings mankind to an evil plight, that covetousness has to become general, outspoken, leading it to destruction.

In the original, the ten commandments have a double text for reading. It is the only part of the Bible marked by two codes of intonation signs (one above the lines, one below), each giving it a different text, to be read and understood differently, and while the first code of signs gives more or less the text known from the Authorized Version, the

extra second code of signs gives the other text, (here rendered very briefly), which actually reads as follows: "I am thy God, the Creator, etc., Whose authority thou must recognize, and thou wilt have no other gods to my vexation (the exact translation, not 'before me' as in the A. V., and it is no more a commandment, but a promise), nor wilt thou take My name in vain; thou wilt remember the seventh day of rest (symbolizing religion in general); thou wilt honor thy father and thy mother; thou wilt not kill; thou wilt not commit fornication; thou wilt not steal; thou wilt not bear false witness against thy fellow-man; and thou wilt not covet thy fellow-man's house, his wife, his manservant, etc."

Hence, the way to avoid such conditions in life as having multitudes openly covet and preach drastic social and economic changes is to recognize the One Creator, Who, in His Decalogue, gave a personal promise that sincere obedience to Him will lead to a perfect social and economic system with no false gods, no killing, adultery, stealing, bearing false witness, which results in social and economic conditions in life giving no cause for anyone to covet the belongings of a fellow-man, whether near or far. On the other hand, without the prevailing of sincere obedience to God, the One God and Creator, among all humanity, or among one people, the second text given above, tells indirectly but exactly what will happen to such transgressors and breakers of the first commandment of God. It tells it so clearly and it has been so factually proved by history, and by what we can see in our own time with our own eyes, that the truthfulness of God's words cannot be denied by anyone who is sane.

Since contrary action must produce contrary results, the second text of the Decalogue offers the unavoidably understood third version which must read as follows: "I am thy God, the Creator, etc., and if thou wilt not recognize My authority, thou wilt have all sorts of

other gods (a god of materialism, a god of physical might, etc.), to my vexation; thou wilt take my name in vain; thou wilt not remember the seventh day of rest (abolishing religion generally); thou wilt not honor thy father and thy mother (the youth will be taught to revolt against their parents, elders, and all tradition); thou wilt kill; thou wilt commit fornication; thou wilt steal; thou wilt bear false witness against thy fellow-man; and thou wilt covet everything and all of thy fellow-man's possessions, his house (if he is rich), his wife (if he is poor, and has nothing but a praiseworthy wife), his manservant and his maidservant (if he has helpers and doesn't have to work so hard himself), his ox or his ass (if these are all he has to make his living with)." In short — man will sink to the last stage of sinfulness, the complete abolishment of all of God's commandments for man's own good, when God can have no other alternative but to destroy the so totally sinful revolting generations, as he had to in the time of the flood, in the case of Sodom and Gomorrah, and with several later entire civilizations.

Can anyone deny that modern communism, with its fight against God, has introduced other gods of materialism, might, etc.; has taken God's name in vain, claiming to be the only benefactors of mankind, so that even a God, if there were one, would sanctify it; that it destroyed religion and all respect for parents; that it has "purges" killing men by the thousands; that it caused loose sexual morals; that it confiscated wealth, which is stealing; that it constantly bears false witness against the conduct of the righteous; that its very basis is coveting, desire to see no one in better plight than themselves; in fact, that it has gone through the full and exact list of ungodly acts enumerated in the ten commandments? And do not the communists say themselves that they do not believe in the ten commandments because, in the first place, they deny the very existence of God Himself?

Quite apart from the question whether the communistic theory is right or wrong (they themselves call it "left," hence the opposite of right!), which is incidentally answered here by itself, is it not to be wondered at that in introducing their new system, the communists had to follow the very list of necessary evil-doings enumerated in God's Decalogue? This list is indeed the one containing all necessary evil-doing for such a drastic change of conditions as they strive to establish; so that at least they ought to give God a little credit for having taught them the secret of what to wreck before starting to build their fantastic Utopia.

As already said, however, general, outspoken coveting being the breaking of the last link of the chain of the Divine commandments, suggests the true idea that it means also the end of the sinners; there is nothing worse that they can do, and one knows well what happens after the worst of the bad is done — destruction of those who have done it, of course!

Thus we learn from the tenth commandment, "Thou shalt not covet!", that this world has a supervisor, an overseer whose system of distributing wealth can by no means be changed through coveting and trying to equalize all men. It is the will of the supervisor that one have more and the other less, just as it was His will to have man live on one sort of food, while other creatures should live on other kinds. As the cows and horses would be foolish to envy man, and steal his food, since their own food is truly the best for them and the change would mean their destruction, so has man no sound reason to covet what his better-off fellow-men have; he has what is good for him, truly; sometimes, just what he needs for bare existence, but who can tell that he deserves more? Let mankind abide fully by the supervisor's rules given to the world — the ten commandments of God — and we have the clear-cut promise of the Creator that no one will then have any rea-

son to covet what another has; either that all men will have enough, or that they will understand that they must call what they have, enough.

It is the Creator, the supervisor of the world, like the supervisor of a hospital, as mentioned above, Who decrees for everyone to have what he needs and what he gets. It is He alone Who tells all creatures: "I give you this, and I give to the other one that, and you must like it!"; hence, as we read in Genesis, in the last, and tenth, saying of God: "And the Godly Spirit of Law and Order said: 'Behold, I have given you every herb bearing seed (perhaps the seed of man's behavior), which will be found upon the surface of all the earth (hence, better and lower grades), and every tree in which is the fruit with a tree-yielding seed: there will be enough for all of you to eat (the original text means also, "There shall be!"; whatever you get must be enough for you). And to every earthly animal, etc., I have given every green grass to eat (so that as the animals must not complain against their inferior food, so you too must not complain),' And it became so." (1:29, 30)

The last of the Decalogue, and the last of God's sayings in the account of the creation suggest and confirm one another, just as the nine previous doublets do. If one is not to covet, then it must be God's decree that gives one more and another less, and if God told man that it is He Himself Who decreed for every creature its share in life, we clearly realize that coveting anything belonging to someone else is as foolish as it is sinful.

(Of course, this doesn't mean justifying an economic system producing a few multi-millionaires and millions of starving men; such a system is itself the result of breaking the Decalogue. It must not, however, be fought by coveting and breaking the other nine commandments, but by protesting against laws enabling the breaking of the Decalogue by those who did it, and by insti-

tuting civil laws that make breaking it impossible for anyone, including those who do the protesting.)

* * *

The Decalogue and the account of the creation are, thus, like Siamese twins, inseparable; just as the Psalmist asserts that from each of them you can learn the other. Not that the Psalmist doubts that either of them was not given to Moses by God Himself; he says expressly, "He made known His ways unto Moses, etc." (Ps. 103:7), hence, he does believe that both, the Decalogue and the account of the creation, were actually given to Moses by God, but he means to say, that even if one doubts the truth that the two came from the same Divine source, he can convince himself of it by the mere fact that they are so closely interwoven with each other, and that in hearing one you can understand the other automatically, and as matter of course, which was proved here to be the truth, though the subject is far from being exhausted and it was merely touched upon here superficially. Besides proving that the Decalogue and the Hexaemeron are closely interwoven, endorsing and completing one another, it was also shown here to be founded upon the fact that man is the possessor of a heavenly living soul within him, and that he is mainly a heavenly creature; otherwise most of the commandments are morally baseless and logically unjustified.

While the ancient idolatrous world had done everything possible to ignore these Biblical teachings, and to relegate them to the status of Hebrew legends, which, for lack of a press and other modern innovations, it fully succeeded in doing, it deserves the credit that at least it did not bear false witness against Moses, stating that he stole his Godly teachings from any other people (probably it was too risky to say so while the Babylonians still existed; they would have repudiated the charge most contemptuously!); not so, however, the modern Bible-critics. They do say that

Moses got it all from the Babylonians. The spirit of both, the ancient idolaters and the modern Bible critics is, however, the same — not to recognize the teachings of Moses as truly of God, the Creator of the world — only the way they do it is different. The modern Bible-critics cannot ignore the teachings *per se*, at least not those of the Decalogue (with the appearance of this volume they will not be able to ignore the account of the creation either, though they are heartily challenged to do so!); they cannot maintain that it is a virtue to bow oneself to false gods; to take God's name in vain; to abolish the weekly rest-day; to disrespect parents; to kill; to have promiscuous sexual relations; to steal; to bear false witness; or to covet a fellow-man's possessions; so the only thing left for them to do is to weaken the value of these moral teachings by saying that they are not from God (many of them deny the existence of God!), but from man; hence there was no appearance of God upon the mount of Sinai; there was not even a Moses, but the Jews somehow got those teachings from the Babylonians; so that as far as practical use is concerned, the Decalogue is partly all right, but as for sacredness, it has none. It comes from Babylon and was introduced by humans only!

The world has no worse example of bearing false witness than this one. It amounts to accusing a man of stealing, but instead of proving the accusation, demanding proof of the accused that he did *not* steal; and demanding it after the accused is no more among the living!

Nothing has ever been found to prove that the idolatrous Babylonians believed in One God, or that they had anything like the Decalogue or the account of the creation; yet it is not for the accusing Bible-critics to prove that

Moses got his Biblical teachings from the Babylonians, but for the falsely accused Moses to prove that he did *not* get them from Babel! But considering that the accusation aims at denying that *God* is the true Author of the Decalogue, one is apt to listen to the accusation with a smile, and to say to himself that no one could punish the accusers for their base act any more than the punishment they doom themselves to.

Nimrod, the founder of Babylonia, was a by-word in the ancient times for doing things to the vexation of God (see this volume, sec. 669); Babylonia of twenty-five centuries ago was at the nadir of her degeneration, full of idol-worshipping and of every crime imaginable; today there isn't a single Babylonian in existence. They all perished in the mud of their own extreme sinfulness, yet they are supposed to have given the world the very basis of the Bible, the belief in One God, the Decalogue, and the account of the creation. The Creator, in His wrath for preaching such teachings, let them perish; but He preserved a good, active remnant of the Israelitic people which stole the "detritmental" teachings from Babylon!

Anyone wishing to believe this "logical truth" of the Bible-critics is quite welcome to it; but he will also have to believe that the Babylonians were once in bondage to the Egyptians, for so it says in "their Decalogue": "I am God Who brought thee out of Egypt, of the house of bondage"; unless Moses falsified the first commandment, breaking right there the third and eighth commandments himself, since he took God's name in vain, and stole the Babylonian constitution, presenting it as given by God to *him*!

Those Bible-critics who read this volume will, however, have to give the author of the Bible, whoever he was, a tiny bit of credit for the wonderful code

of his that he introduced in the Pentateuch. The code is absolutely and characteristically Hebrew, as it cannot be attached to any other language, modern or ancient, and it is by this very code, totally unknown to the world generally, including many of the critics, that Bible-criticism was made possible, and so gave the Bible-critics a profession and prominence. If it were not for the code—if the Bible had been written in plain

language — criticizing it would be utterly impossible. Bible-criticizing would be no paying profession, and the many Bible-critics who make lucrative careers by it would remain obscure, and probably, instead of burning the Good Book, they would have to earn their livings by shoveling good coal into some blazing furnace; and though it would be much more honest and useful work, it would certainly be a lot harder.

SUPPLEMENT B

Much has been written and many have been the discussions concerning the nature of the Kingdom of God and the relation of God's rule to temporal happiness.

The secular philosophers are, in most cases, advocates of the view that history is far from being a continuation of some natural process, but that, instead, it is the direct result of purposive human action. The theologians, on the other hand, maintain the concept that divine judgment and divine grace are the two factors controlling human history.

Neither of the two theories offers a clear understanding of God's relationship to temporal happiness, and, according to both, our civilization is doomed to perish, with no remedy evident to avert our terrible fate.

The secular philosopher looks for and sees only cause and effect, and he cannot see human history in any other light than as the result of purposive human action. Napoleon made many wars because he wanted the whole world as his empire, and he did not succeed because he was defeated; since it is understood that many a man would like to become emperor of the world, but only Napoleon had an excellent opportunity actually to fight for that aim, you have a sample of human history in a nutshell: ambition, opportunity, near success, then defeat and failure! There

is no continuity of natural processes in it; it is simply an independent, isolated series of events, one of many similar, equivalent but in no way interrelated occurrences, caused in each case by the actions of humans, and resulting in human history. The secular philosopher thus admits indirectly that our fate is destruction; for we all know only too well that such purposive human action has destroyed many former civilizations and that human action still travels on the same bloody path, not a whit more advanced except as to the means of destruction, which steadily grow swifter and more thorough, and also more horrible. The secular philosopher has no remedy for improving the purposive human action to avert the coming destruction of our civilization, nor does he suggest one. He records the facts, diagnoses the illness as being human purposive action, so that we know what we are to die of in the coming destruction. Without a remedy we are certainly doomed!

The theologian looks farther and sees deeper. He concludes that it isn't as simple as all that; there must have been something else that caused the failure of Napoleon in addition to his factual defeat on the battlefield; hence, divine judgment and divine grace—judgment against the sinful Napoleon and grace for the millions of Europeans who were almost his defeated subjects.

It is obvious that the theologian has a remedy. Since human history has as its basic factors divine judgment and divine grace, the corrective is to turn to religion, believe in God, praise and worship Him. Generally speaking, it is a good remedy, but the people will not have it. Religion, for some reason, is rapidly losing its hold on more and more of the people, hence there is only a very poor chance that our civilization will be saved by divine judgment and grace. They did not save any former sinful civilization, and there is no reason why they should save ours. As a matter of fact, religion itself maintains that general destruction must take place before the Kingdom of God will be established on earth!

Suffering and final destruction, thus, seem to be the only two forces governing this world of ours, not only for the fate of the individual, but for the fate of whole civilizations. The ancient nations witnessed both and they are no more, while our own civilization, in our own time, is going through the same process; meanwhile almost everyone is suffering in one way or another, and total destruction is already on the horizon. As it stands nowadays, it is not a question of how long will we endure, but how soon will we be destroyed.

Judging from what our modern philosophers, secular as well as theological, have to say about human history there is no such rule of God on this earth as to secure for mankind temporal happiness and perpetual existence for whole civilizations. The secular philosophers do not even consider the possibility of the existence of such a Divine Rule or of its having any relation to mankind's temporal happiness. So far as they are concerned, everything depends upon purposive human action, and the latter is not even the result of a continued natural process; hence it is independent of any Divine Rule; while the theologians, who do admit the existence of a Divine Rule offering mankind temporal happiness, maintain that Rule of God to be

religion. The latter, however, is more and more unacceptable as civilizations develop, and is now so much condemned as to be increasingly disavowed. What benefit can we derive from a medicine which patients would rather die than take, the exact case of modern civilized man and religion?

Has God indeed so created this world that every human civilization should cause millions of people to suffer during many centuries and then perish, without some rule of His to secure for it happiness and continued existence, or is His rule such that it is scarcely acceptable, and thus almost universally paid only lip-service?

The answer to this question is given in the Biblical account of the creation as it appears in the correctly translated version of this volume. God did not create the world and mankind without a Rule to secure for the former temporal and even eternal happiness; and what is more, 90% of the world's population find the Rule acceptable. This is God's Rule which the Bible states to be: "Eat not of the fruit of evil-doing against any other man and live in a paradise, or do eat thereof, lose that paradise, and dying, thou shalt die, first from suffering, and individually, then generally in a total destruction, just as the generations of the flood and other sinful civilizations succeeding them first suffered and then were destroyed!"

That this Rule of God, obviously so fundamental to human happiness, IS acceptable to 90% of mankind is clearly proved by the fact that the masses of today in every land are now trying to establish it in their own faulty way, by fighting evil-doing with evil-doing. The fact is that the masses have begun to realize, all by themselves, that without such a rule of economic and social equality, at least life without oppression and economic or political slavery, existence on earth is not worthwhile and even death is preferable to it. This is the very reason why they reject all religion; they do it because religion itself being

helpless to oppose the evil-doing mighty of the world and being forced to remain more or less silent as to the latter's behavior, thus *seeming* to be an actual partner in their evil, apparently endorses their behavior. Religion therefore loses the respect of the masses as being of no practical value as an ally in the fight for equality on this ground. Some even declare that religion is their actual enemy, serving and helping the oppressors.

The Biblical account of the creation has foretold the latter situation too. It warned mankind that subtle serpents will reverse the Rule of God, perverting it to: "You will not die either way!"; that evil-doing to the weaker is the act of being "wise"; thus all kinds of Nimrods began to organize bands for the purpose of oppressing the weaker and the helpless, supposedly on the condition of sharing all the spoils equitably, but soon becoming so powerful as to oppress and enslave their own adherents too; so that suffering became general and all mankind helpless, as it always was and is today: a result leading to rebellion and opposition of all leaders, even the best.

Religion has become just as helpless to a certain extent, and all it can do is to minimize the general evil-doing here and there, which it tries to, but not to attack it at its root — the Nimrodic organizations themselves.

Human history is, thus, contrary to the opinion of the secular philosophers, a direct continuation of the natural process established by the rule of God. Not the Napoleons make history but history makes and creates the Napoleons. Wherever there are men inclined to evil-doing and to join a Nimrod, there appears a Nimrod to lead and mislead them; and the more Nimrods, the more evil-doing, the more evil-doing, the more Nimrods; a continual chain of the natural process which the Bible calls the Divine process of transformation, either toward good or toward evil, depending upon man's own initial choice in the direction of the process of transformation of his own

character; as the Bible says: "These are the results and events consequent to the exertion of the heavenly or the earthly, having been created in the day when the Godly Spirit of Mercy, Law, and Order made the nebular matter into the earthly and stellar bodies." (Gen. 2:4, see sec. 254-256) The secular philosophers have erred by confusing the immediate, apparent cause with the basic cause which underlies all the events of human history; they see each time an apparently different set of circumstances and fail to see that it is the natural process which produces all these different manifestations, the latter being merely ephemeral variations of a fundamental principle.

The Kingdom of God, the whole universe, which He established for Himself, is neither good nor evil; it is blank, and potentially either. Man is the one to set it going in either of the two directions, whichever he chooses. By exerting the heavenly and the good in himself he causes the good consequences to result, and, vice versa, if he exerts the earthly and the base in himself, he brings all the evil consequences upon the earth.

The universe, according to the Biblical account of creation, being a transformation of the Will of God, actually the latter itself transformed into everything existing, since it was so created simply by God's saying: "Let there be this and that!", is in every second of its existence, nothing else than continuous transformation under rules rigorous in the sense of being natural. The transformation following nature and its established processes is changeable only as to the cause, but never as to the result. Thus you may apply either heat or cold to water, but you cannot change the result of either application: the heat will invariably turn the water into steam and the cold will turn it into ice. We are to understand, furthermore, that no steam or ice can ever come into existence unless there was water plus heat or cold, respectively, prior to them.

To say, therefore, that "human his

tory is far from being the continuation of some natural process, but is the result of purposive human action," as the secular philosophers maintain, is not only unphilosophical but really jejune vagaries.

Human history is the direct result of the established natural process which produces temporal happiness wherever evil-doing is avoided, or misfortune and death wherever evil-doing is perpetrated; and one does not have to be a philosopher to understand it either.

The philosophers' assertion that history is the result of purposive human action brings to mind the story of an old village doctor, deaf and partly blind, to whom a half-decayed drowned body was brought. He was asked to identify it, and to determine the cause of death, and after lengthy examination and much deliberation pronounced that it was a male, which was, of course, perfectly right, but superfluous, as everyone could see it for himself.

That purposive human action makes history is not the philosopher's end to discover; everybody knows that; but when he says that it is *only* that and *far* from being anything else, he is not only deaf and blind, but totally senile.

As for the theologians, they are surely right to view human history, as they do, as based upon divine judgment and grace. But the word "divine" must be understood to refer merely to their origin and not to their essence. The supreme judgment and grace underlying human history are in fact natural results of the same natural process which is the Kingdom of God; hence permissibly called "divine", especially by the theologian, on the basis of their origin, but so far as their essence is concerned, they are not special decrees of God issued to take place at particular times, but mere effects of corresponding causes; as the forming of ice results from the action of freezing cold on water.

Since the creation of the world, God has no connection with it other than through His natural process of trans-

formation. Nature, being God's Will set up once for all time, is the sole ruler of the world; it is a system of transformation according to strict law and order, since it is the Godly Spirit of Law and Order Who set up nature and its function. Of the Godly Spirit of Mercy there is no function whatsoever upon the earth except that of forbearance, staying the punishment of erring man that he may correct his error, or bring forth a progeny more worthy than himself; but that "will by no means clear the guilty", in the words of the common version (Ex. 34:7); and this part of God's mercy was also incorporated in the natural process. Evil-doing mankind, or any part of it, is constantly being transformed from bad to worse without hope of mercy, unless it sincerely repents, ceases its evil-doing, makes good the damage it has done, and thus forces a complete reversal of its transformation carried on by the natural process. Anything less than a forced reversal of the natural process in the manner described above, will never change the fate of the doomed: at the expiration of the time of forbearance allotted it, destruction will make an end of it, as it did in the case of all sinful groups of the past.

Thus we come to the following conclusion:

The Kingdom of God, according to the Biblical account of the creation, is His universe, and the natural process prevailing in it, which is constant transformation from the beginning to the end whenever it comes. It all began with the transformation of the Will of God into everything existing and it has continued ever since according to the rules of the natural process set for it. Man as a part of the Will of God is undergoing the same process of transformation; every second his tissues change and are transformed into some other state, so that from a babe he is transformed into a child, then into a youth, then a man, then an old man, and finally he becomes a corpse decaying and returning into raw matter. While alive he cannot control his own destiny, not even his

own actions, though he believes that he controls the latter. In fact, he is only allowed to make the initial choice and to give his actions the direction he chooses; but what follows is not up to him but to the natural processes. If he chooses to be good he will be led to do only what is good and what is better; but if he chooses to be bad, he will be led to do worse things, even against his own inner wish, until he destroys himself.

The same is true of whole nations and whole civilizations. They have the first choice of the direction in which they are to go; but what follows is the natural process leading them along the path they have chosen, good or evil. If they choose the good they will have Washingtons, Jeffersons, and Lincolns; and if they choose evil, they will have Nimrods, Caesars, dictators and tyrant leaders who will bring them to destruction.

Though outwardly the Lincolns as well as the Czars make history through their purposive human action, they are in truth the tools of the natural process; they are the products of their generation, good or evil. Neither Hanoah, nor Noah, were able to become the leaders and history-makers of their sinful pre-flood generations; nor could an Ivan the Terrible have become the first president of the United States instead of a Washington, if such a one had appeared; the Kingdom of God, being the natural process of the universe, sees to it that each nation and each civilization has the leaders it deserves and is entitled to.

Human history is, thus, absolutely and unquestionably, the result of the continued natural process, and the relation of God's role to temporal happiness is the measure in which mankind, or any part of it, is related to abstaining from doing evil to any individual.

In plain words: God's Kingdom, being His universe, including the earth, and the natural process He instituted, is like the painter's white canvas, on which he may paint whatever he pleases. Mankind is free to make this world fully

worthy of its name "Kingdom of God", or to make it and call it "Kingdom of the devil". The temporal happiness of each generation, thus, ranges in grade as it stands nearer to the one or to the other of the two kingdoms, respectively.

Religion, thus, is essential only in that part of it which teaches the upholding of the Kingdom of God on earth by man himself; in other words, the part preaching to man not to eat of the fruit of evil-doing to others. In truth, any science teaching mankind to exist instead of to perish, by abstaining from evil-doing, is the only teaching essential and true to man's interest. If it is called religion, that name is as good as any other name, and those religions that do teach and practice it, are, to the extent of that part that they teach, surely important because they are true.

* * *

Some may ask: What benefit has God from sinful civilizations that He must watch them destroying themselves? And, why does He bring them into existence, surely knowing beforehand what their end must be?

This is the answer: The earth being self-sustaining, with its own heating and cooling systems, producing for its creatures its own food, etc., and costing God nothing at all, is good for any benefit she may bring. One Noah, seemingly, God considers a good dividend from the whole flood-generation, and as to all the other vanished civilizations, who knows how many individuals pleasing to God were His dividend? It all proves, indeed, that the millions of unworthy in His eyes do not matter at all to Him, and that He gladly suffers them to daub and dirty this earth for centuries knowing that once in a while, here and there, now and then, they will produce a few real humans who will please Him beyond measure!

And for anyone to become pleasing to God amid any of mankind's generations here upon the earth, certainly means nothing less than to be a demi-god!